

COLLECTIONS

OV T OF

S. Augustine,

AND

SOME FEW OTHER

Latine Writers upon the first
part of the Apostles Creed.

By *John Crompe*, Master of Arts of
C. C. C. in Cambridge, and Vicar
of Thornham in Kent.

First preached in his Parish Church; and now enlarged
(as here followes) for more publike use.

1 Joh. 5. 4.

This is the victorie that overcometh the world; even our Faith.

August. Serm. 38. De Tempore.

*Orbis rationalis Anima, acate congrua, discat Fidem Catholicam; maxi-
mè populi Predicatores Christiani, & Ecclesiarum Dei Doctores; ne
possint veritati contradicentibus resistere; & Catholicam amantibus
pacem prodesse.*



LONDON,

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sold at his shop, neere the Miter Taverne
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Perlegi has Collectiones in Symbolum Apostolicum, in quibus nihil reperio sanæ Doctrinæ contrarium, quominus cum utilitate publicâ imprimantur.

*Rmo. in Christo Patri, ac
Domino D. Arch. Cant.
Sacellanus Domesticus
GUIL. BRAY.*

Dat. Lambethæ Maii ult. 1638.





THE APOSTLES CREED.

*I beleeve in God the Father Almighty, Maker of
Heaven and Earth, &c.*

THIS Creed, or Summe of Christian Beleeffe, is
commonly called and known by the name of
the Apostles Creed; because indeed, as An-
tiquitie affirmeth, it was made and agreed
upon by the twelve Apostles themselves, to
continue and abide as a sure rule of faith, to
be deriyed and conveyed to all posteritie
thorowout the Christian world, in after
ages, comprehended according to their
Apostolical number in twelve articles, and called the Creed, or Be-
leeffe, because thereby all true Beleevers should be guided and dire-
cted, how to continue and remaine in the Catholike Unitie and Ve-
ritie; And withall, enabled to convince and reprove all hereticall pra-
vities and schismes, that should afterward spring up and arise in the
Church, either by the subtiltie and malice of the Devill, or
the weakness and wickednesse of man.

It is deriyed and delivered unto us by our Ancestours and Fore-
fathers of the Church (saith S. Augustine) this after the Ascension of

See. 131.
De temp.
Praefat.

our Lord and Saviour Jesus Christ unto his Father in Heaven : when as by the comming of the Holy Ghost, his Disciples were so inspired and inflamed, as that they spake to all nations in their owne proper and peculiar tongues and languages : and so fitted and prepared, were shortly to depart one from another, to preach the Gospell and Word of God in all coasts and countries of the world : *Normam prius sibi futurae predicationis in commune statuerunt, &c.* They concluded first betweene themselves, to set downe such an order and rule of their after-preaching, that when they were locally separated and divided one from the other, they might not preach a divers and different doctrine one to another, to those that they should invite and call to the faith of Christ. All therefore being met & placed together, and filled with the Holy Ghost, after conference had, everie one delivered his opinion of what hee thought fitting, as necessarie to be the subject of their preaching to the Church and people of God. And having concluded upon it, this they appoint to remaine, as a rule of faith and beleefe, and even *Summa credendum*; as the summe and substance of Christian Doctrine to all Beleevers for ever after : So far *S. Augustine.*

For as they were all of one heart and of one soule, *Acts 4. 32.* so they would manifest unto the universall world, that they were of one faith and beleefe too. Not like the *Stelle erraticæ*, the wandring Stars, instable Humorists, and giddie headed Novellists of our times, that having one Catholike and Orthodoxall Religion established in our old England (for which wee are ever bound to bleesse and praise the holy name of God) yet must run into a New England, to erect and set up another; nay twentie other : For, *Quot homines, tot sententia*; Looke how many men there are (especially that take themselves to be Leaders and Masters among them) so many minds they are of, as one a Brownist, another a Familist, a third an Anabaptist, and all Separatists from the true Church of God. But the holy Apostles, though (according to their charge given them by their Master, our Lord and Saviour Jesus Christ, *Matth. 28. 9.*) they went to all nations, preaching and teaching the word of God : as *S. Matthew* to *Ethiopia*; *S. Mark* the Evangelist to *Egypt, Lybia*, and the Africans thereabouts; *S. James* to *Spaine*; *S. Andrew* to *Thracia*, and *Scythia Europæa*; *Philip* to *Scythia Asiatica*; *Bartholomew* to *Armenia*, and the hither parts of *India*; *Tomas* to *Media, Parthia, Persia*, and (as some say) to the *Brackmannes* and the *Bactrians*, and the farthest parts of *India*; *John* the Evangelist to *Asia*; *S. Peter* to *Pontus, Galatia, Bythinia, Capadocia*; *S. Paul* to all the countries interjacent and lying betweene *Jerusalem*

Ruffinus.

Eusebius.

Jerusalem and Illyricum; and lastly, *Ioseph* of Arimathea (as some) but as *Nicephorus*, *Simon Zelotes*, to our British Ile: yet they spake and preached still, but *unum & idem*, one and the same veritie in unitie, in how many different, and how farre distant regions soever they became. Thereby giving the world to understand, that there is, or at least ought to be, but one faith, but one religion, not onely thoroughout all the countries; but also thoroughout all the ages of the world, which is therefore called *Fides Catholica*, the Catholike Faith and Religion, because of the universallitie of it in all places and at all times. For, *Id vere Catholicum, quod ubique, quod semper, quod ab omnibus creditum est*: faith *Vincentius Lirinensis*: That onely is truly Catholike, which all places and all persons have received and beleevd with full and unanimous consent in all times. And therefore the Apostle saith; *There is but one faith*, *Ephes. 4. 5.* and that one faith is the ground and foundation but of one religion. For true religion was never but one, *Semper eadem*, alwayes the same from the beginning of the world till our dayes: and so must and shall continue from henceforth till the end of the world againe. In so much as all our fore-fathers, *Adam*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Iacob*: or in more generall termes, all the Patriarchs, Prophets, Apostles, Martyrs, Confessours, Professours and Beleevers, as well under the Law as Gospell; as well in former as in our times, have and must all be saved by one and the selfe same faith; yea, in one and the selfe same religion; howsoever in forme and manner some wayes and at some times in shew different: yet in substance still one and the same.

As for example: There is onely this difference betwixt the true Beleevers before Christ his comming and since: *Quod illi crediderunt in Christum promissum; nos in Christum exhibitum*: They beleevd in Christ promised, and as yet to come; wee in Christ exhibited and come. And I beleevd it will be no hard matter to prove out of the Bookes of the Old Testament, that Gods children in the time of the Law, did beleevd all the Articles of this our Apostles Creed as well as we, with this distinction of present and to come; though darkly and obscurely: because, *Vmbra tantum futurorum habebat Lex*: The Law had onely the shadow of things to come; saith the Apostle, *Heb. 10. 1.* The proofes which I shall fetch from the Old Testament, in the prosecution of this subject, for the confirmation of each severall article, will manifest and declare as much. In the meane time take notice first of the unitie and accord of the holy Apostles, in framing this Summe and Symbole of their Christian Faith and Beleeve. And let all true Chri-

Cap. 3.
cont. h. a.
refers.

fians, but especially their successours, in any the least Ministeriall Function, learne by their example, to leave all civill, uncivill jarres and contentions in matters of Doctrine, that so wee may be all of one mind in one house, I meane the Church and house of God; and to speake and preach but one thing, as *S. Paul* exhorteth his Corinthians; that so there may be no divisions amongst us; but that wee may be all knit together in one mind, and be of one judgement, *1 Cor. 1. 10.* which counsell, whosoever doe not readily and willingly put in practice and submit themselves unto; but delight in renting and tearing asunder the seamlessse coat of Christ, (*Quam scindere non fuit carnificibus consilium*; saith *Alexander Bishop* in *Theodoret. Hist. lib. 1. cap. 4.* which the verie Executioners of Christ were so farre from doing, that on the contrarie, they consulted how to keepe it whole and entire) through their distractions and divisions in matters and points of Doctrine, from their Orthodoxall brethren, and Catholike Church in which they live; whatsoever they thinke to the contrarie of themselves: yet indeed and truth, they are rather Apostaticall, than Apostolicall men.

Joh. 19.
24.

For in the Apostles time, the multitude of Beleevers were all of one heart and of one soule; as before, out of *Acts 4. 32.* And therefore the same *S. Paul* to the Romans, bids the Church marke them diligently, which cause division and offences, contrarie to the doctrine which yee have learned, and avoid them: for they that are such, serve not the Lord Jesus Christ, but their owne bellies: and with faire speech and flattering deceive the hearts of the simple, *Rom. 16. 17, 18.* In which words I should desire and advise the refractarie and contentious spirits of our times, that are never satisfied and contented, either with the doctrine or discipline of our Church (if they were but capable of advice, which it is to be feared most of them are not) to consider and observe what esteeme and opinion the Apostle *Paul* had of such in his time. First, in that he would have them to be diligently marked; that so secondly they may be avoyded; his reason thirdly, because they serve not the Lord Jesus Christ, but their owne bellies; and lastly, that how faire and smooth soever their voyce and outside be, yet within they are no better than hypocrites; their speech being onely flattering to deceive the hearts of the simple. As also I could wish, that their followers, that is, such as are led and seduced by them, would but marke what opinion the same Apostle had likewise of them, when he stiles and calls them simple. And yet these thinke themselves the wisest people in the world. But the Spirit of God knowes you better
than

than your selves. And therefore be not too highly conceited of your owne wisdom, seeing God himselfe doth call you fooles and simple. *Et utinam rudiores essent quam qui poterant decipi*; It were well for you if you were so simple, that you could not be deceived by the subtill and slie insinuations of those that creepe into your houses, and lead captive simple women laden with sinnes, and led with divers lusts, which are ever learning, and yet never able to come to the knowledge of the truth, as the same Apostle still speakes of them, 2 Tim. 3. 6.

For (that I may crave leave for this onely digression) let them tell me; are they not women, and simple ones too, that they most prevaile withall in these their madnesse & follies? I meane, simple in respect of divine knowledge & spirituall understanding; but not in respect of condition and qualitie in the world. For, according to the subtiltie of the Serpent, as well themselves, as all their brood and brotherhood, I meane all Heretikes and Schismatikes whatsoever, have ever beene so wise in their generations, as not much to mind or regard the manner sort, whether they sided with them or not, but for women of wealth and some fashion in the world, by whom not onely credit and countenance to their cause, but maintenance also to their persons (though many times to the great losse and detriment, if not the undoing of their husbands) might be procured and obtained. For these I say especially, have their hookes and baits been ever laid, their plots and projects still guided and directed above all others. And they have in all ages prevailed so farre with this weaker sex, that some of all sorts and ranks in the world, have alwayes been ready to take their parts against the truth: as Townes-women and Merchants wives of the Citie, Gentlemens wives, nay Ladies of the Court, and Noblewomen, have beene caught and entangled in their snares, being seduced and drawne away by them. To instance in one for all the rest.

Constantia, the widow of *Licinius*, and sister to *Constantine* the Emperour, to whom (as *Rufinus* speakes) it happened to grow acquainted with a certaine Priest, *latenter partibus Arrii favente*, closely and under-hand favouring the Arrian faction, who notwithstanding out of cunning, at the first would bewray nothing of his mind unto her; *ubi vero multa familiaritas copiam tribuit, paulatim sermonem cepit assergere*: but when much familiaritie afforded him licence and opportunitie to speake, by little and little hee began to sprinkle as it were, and cast some speeches abroad, tending to his purpose: as that it was for the envie onely, and some private quarrells of the Bishop, that *Arrius* was cast out of the Church, and banished his Countrey;

and not for any just desert of his owne: the people thinking little or never the worke of him, but that he was deere unto them still, & in their good esteeme, notwithstanding such injurie offered unto him. With which and the like speeches often suggested and whispered into the eares of the said *Constantia*, hee made her so fast and firmly his owne, that she, with a great deale of earnestnesse and zeale more than discretion, made it her last suit unto her brother the Emperour, lying upon her death-bed, *ut Presbiterum in familiaritatem reciperet*, that hee would receive this Priest unto his favour, and not only so, but that he would heare him also in those things which he should suggest and deliver unto him, tending to his good and well-fare: which hee accordingly did: and upon the said Priests instigation and perswasion, calls home *Arriū* from banishment, and puts such further trust and confidence in him, that when he drawes neere his end also himselfe, he made choyce of him above all others, to commit the custodie of his last will and testament unto; with speciall charge to deliver it to none but *Constantinus* himselfe, which was to succeed him. By the performance whereof, the said Priest gained him, the said *Constantinus* also to the *Arrian* faction, which bred much unrest and unquietnesse to the Orthodoxall servants of God for a long time after, as the Ecclesiasticall histories doe report at large.

And therefore considering the danger that hath, doth, and may come to the Church of God, through their weaknesse and wilfulness; let all women, of what ranke and condition soever they be, in the name and feare of God, keepe silence: not onely in the Church, as *S. Paul* commandeth, *1 Cor. 14. 34.* but also in all Church causes; it being a shame for them to be meddlers and sticklers in busineses of that nature, as there followes. And therefore I permit not a woman to teach, saith he elsewhere, *viz. 1 Tim. 2. 12.* But if they will learne any thing as before, *1 Cor. 14. 35.* whereby the Apostle (me thinks) seemes not to require or expect such sufficiencie and fulnesse of science in women as in men: as feareing more danger belike to Gods Church, than good, by their much knowledge. Yet if they will needs doe it; why then, let them aske their husbands at home, and learne in silence with all subjection, *1 Tim. 2. 11.* and he gives his reason too: because *Adam* was not deceived, but the woman was deceived, *vers. 14.* And indeed, it hath so come to passe ever since, that in all such deceptions, *plures inventa sunt femine quam viri*, more women are found than men, as *Alphonfus à castro* speaks. For that malignant enemy of ours the Devil, knew from our verie first creation, that the woman was more easie

easieto be seduced than the man ; *Tenacius amplectique malum cui semel adhaeserit* ; and that thee would the more firmly and stiffely embrace that evill unto which she did once adhere. And yet farther : It must needs be a meanes to breed errors and heresies in the Church of God (saith he) *cum vulgus, &c.* when the common people will not be contented onely with the reading of the Scriptures : but will undertake also to discusse and dispute of the sense and meaning thereof : and that with such confidence and boldnesse many times, that verie lewd fellowes will not be ashamed to provoke the learned, and contest with them about the understanding of Gods sacred Word. And that which is worst of all (as he goes on) *Non solum hac à viris fiunt, sed etiam à feminis* ; These things are done not onely by men, but by women also. S. Paul verily (saith he) doth not permit a woman to teach, and yet in these times women are not afraid, nor ashamed neither to teach and dispute too, even in matters of faith ; *Atque adeo proterve, ut facilius centum viros ab errore revoces, quam mulierem unam* : And that with such obstinacie and perversnesse, that yee may more easily reclaime an hundred mea from their errors than one woman. Thus far *Alfonso*.

Now whether this were just matter of complaint in his dayes or no, God knowes. But that it is so in our dayes, not onely God, but also our Church knowes : in which a great part of the distractions and divisions, under which she at this time groanes, proceed onely from hence ; that all Recusant Priests, whether Popish or other Sectaries, find so great a shelter under this sex : and that their venomous doctrines and pestiferous positions, which with slie insinuations, they broach and preach unto them, are so easily admitted, and so eagerly defended by them.

For divers of the men, I doubt not, of both sorts, I meane as well of Papists as Sectaries, would returne againe under the rooffe of our Church, if it were not for the stiffnesse and wilfulnesse of their wives. But this is not the way, by which they of that sex must save their soules, viz. first by yeelding prompt and ready eares and assent unto, and then wilfull and obstinate defense and supportation of, those erroneous doctrines, which by subtil insinuations, they have received and sucked in from a slie seducer in either of these kinds ; *Qui Doctoris nomen ambiens, maluit magister fieri erroris, quam discipulus veritatis* ; as it was said of *Tatianus* the Heretike : who ambitiously aspiring to be accounted a great Doctor and a learned Rabbi, chuseth rather to become a master of error, than a Disciple of truth. But their soules shall be saved (saith the Apostle) through bearing of children, if they
continue

continue in these ensuing vertues (which are far more befitting their sex, than disobedience to their mother the Church) viz. Faith, and love, and holiness with modestie, 1 Tim. 2. 15. either of which I am bold to say, they cannot truly have, so long as they continue refractarie and rebellious back-sliders from the received doctrines and discipline of our Church, in which they have beene educated and instructed: and from which in their baptism they received and sucked in the first life and breath of Christianitie and Religion. And therefore for conclusion of this point, let me intreat all men (especially of reason and religion) to shew themselves to be men, and to take the staffe againe into their owne hands: considering that the husband is the wives head, unto whom she ought to be in subjection in all things, as the Apostle speaketh, *Ephes. 5. 23, 24.* and if in all things, then much more in the service and worship of God. For if it be (as *S. Augustine* saith) but, *Perversa domus, ubi scemina habet imperium super virum*: A disorderly and ill-governed family, where the wife will take upon her to rule all, though in household affaires, then much more when it is so in Church affaires. And those men that suffer it in their houses to the breach of the unitie of the Church of God (as it is to be feared many doe) shall be sure to answer for it, it being a powerfull and unresistable reason, urged by the Apostle, why inferiours should obey them that have the oversight of them, and submit themselves unto them; because they watch for their soules, as they that must give an account, *Heb. 13. 17.* And therefore in the name and feare of God, let me perswade all masters of families, that they permit neither themselves, nor any others of their household, to be carried about with divers and strange doctrines, because it is a good thing that the heart be established with grace: as the same Apostle in the same chapter exhorteth, *vers. 9.* But let everie one say with *Ioshua*, *I and my house will serve the Lord*, *Iosh. 24. 15.* and that in the unitie of the Church of God, in which we have beene nourished up in the faith of God, and particularly of the Apostles Creed, the subject of our discourse at this time. And this sufficeth for the first circumstance; the unitie of the holy Apostles, in composing and compiling of this Summe of Christian Beleefe.

In the second place, in this title, *The Apostles Creed*; wee may take notice also of the antiquitie and universall consent, which hath been given to the doctrine in the same contained in all ages. So that as a Councell saith, *Patet neutiquam licuisse ab Apostolorum Symbolo quicquam dimovere*: It is evident, that it is not lawfull by any meanes to depart a jot from the Symbole or Beleefe of the Apostles. Which may teach us

to grow suspicious of all novelties in matters of faith; and to keepe our selves close, onely to this needfull and ancient truth, according to Gods owne direction by his Prophet. Stand in the wayes and behold, and aske for the old way, which is the good way, and walke therein; and yee shall finde rest unto your soules, *Ierem. 6. 16.* For if our soules cannot finde rest in this ancient and so long received truth; they will never be able to finde it, I am confident, in the new created Creeds of these latter times: I meane that of the Trent Councell, and the like, of which Sir *Humphrey Lyne* hath given a true verdict, saying; I am sure that those twelve new coyned articles, declared by their grand Councell of Treat, and published by Pope *Pius* the fourth, with straight charge to be received of all men, are so farre from the knowledge of Antiquitie, that as yet they are scarce understood amongst their owne Disciples for articles of faith: and their best learned Romanists professe openly, that most of them were unknowne to former ages. So farre hee. Which as hee hath truly averred, so as learnedly and fully proved in his Treatise called *The safe way*: whither I referre you. To which purpose also of discovering the noveltie of Popish Tenets; you may see a Treatise called, *The Old Religion*, written by that reverend and learned Prelate, Dr. *Ioseph Hall*, now Lord Bishop of Exon; as likewise another Treatise called, *Credo Sanctam Catholicam Ecclesiam*, written by Dr. *Chaloner*.

Epist. Dedic. before The Safe way.

Now if the faith of the Papists be so new, it cannot be true, for *Primum verum*, as *Tertullian* hath well observed: In divinitie and matters of religion, the first must needs be truest, as being neere to the fountaine of all truth, which is God himselfe; and his sonne Christ, the streame issuing from the said fountaine, even truth it selfe, as *Iob. 14. 6.* It being a rule and received maxime in nature; that, *Quo res magis appropinquat fonti & causse alicujus perfectionis, eo plius recipit*: The neerer any thing approaches to the fountaine or originall of any perfection, so much the more it doth participate thereof. As the neerer any thing comes to the fire, it is the hotter; to the Sunne, the brighter; to the water, the colder; to the truth, the truer. And therefore our Apostles Creed flowing so immediately from the fountaine-head of truth, Christ Jesus the righteous; must needs be farre more worthy of all men to be received (as the Apostle speakes, *1 Tim. 1. 15.*) than that which is of a farre later Edition. For whatsoever comes at the second hand, as being brought in by mans invention, must needs savour of mans corruption. And therefore, I say, let us keepe our selves fast and close to this: which howsoever (as S. *Augustine* speakes) *Breve sit*

Serm. 181. de temp. Prafas.

verbis, *magnū tamen est Sacramentū*: It be briefe and short in words, yet it is verie large and long in sense: containing whatsoever is requisite and necessarie to be beleevd toward salvation. Yea, let everie one, as well old as young, as well men and women, as children, be diligent and carefull to learne, and hold, and understand; and when time is, to make confession too of this, which contains the summe and substance of the Catholike faith, which except a man beleve faithfully he cannot be saved; but without doubt hee shall perish everlastingly. As *Athanasius* in his Creed.

And therefore it stands everie man upon, as much as the saving of his soule comes to, to beleve, and know, and understand this, which everie ordinarie person can hardly doe without a guide, as the Eunuch told *Philip*, *Acts* 8.31. because, *Singula in eoverba, plena sunt sensibus*: There is not a word in it, but hath its weight.

Wherefore I shall endeavour for your farther benefit and instruction herein, after a short, plaine, and familiar manner, to make interpretation thereof unto you, out of the holy Scriptures and Word of God. For it is not fitting (as *Cyrill* saith) either for me to deliver, or for you to heare and beleve any thing, concerning the divine and holy mysteries of faith, without demonstrations and proofes thereof, out of the same the holy Writ. For the verie safetie of our faith doth not depend upon a subtile and devised disputation; but upon plaine and evident probation out of the Word of God. And therefore that I may shew my selfe, *Ut opinione, sic & dictione Christianum*, that is, As in beleeving, so in speaking and writing a right Christian; you must not expect: *Ne, mysteria regni celorum, aut furtis Aegyptiis, aut Gentilibus fuscis, aut completis exoticis ornare*: That I should strive to set forth these deepe mysteries of our Christian faith and Kingdome of Heaven, with any jewels stollen from the Egyptians, or fabulous fictions of the Gentiles, or forraine and far-fetched dresses of humane Arts and Sciences: neither with any other strong and strained lines, and the like: *Sed tantummodo Evangelicis verbis enunciare*: But fairly & smoothly to derive my proofes and interpretation thereof onely from the sacred fountaines, as I said before. For as *S. Jerome* saith, *Fides pura & aperta confessio non querit strephas & argumenta verborum*: that is, Subtile and Scholasticall disputes, or other verball arguments, are no whit requisite in the pure and publike profession and confession of our Christian faith. And this sufficeth for the title.

Now to the words themselves.

AN
EXPOSITION
UPON THE
Apostles Creed.

Credo in Deum Patrem omnipotentem, Factorem
Cœli & Terræ, &c.

That is,

*I beleve in God the Father Almighty, Maker of
Heaven and Earth, &c.*



Here first wee are to take notice of the first
word, *Credo*, *I beleve*; which shewes (as
S. Augustine saith) *Quod non debemus disquire In locum,*
divina judicium, sed credere; nec rationem require- *Serm. 181.*
re; sed fidem simpliciter & immobiliter exhibere:
That wee ought not to question or dispute
of divine mysteries, but to beleve them:
nor so much to require a reason of them, as
simply and undoubtedly, yea, immovably

and without staggering, to submit our faith and credence unto them.
For there are many things belonging to the salvation of Gods chil-
dren, which if everie plaine and simple man were driven to finde out
a reason for, upon the paine of his damnation, hee were never able to
doe it, and so consequently could never be saved. Nay, the most lear-
ned, and chiefe pillars of the Church of God themselves, have bene
at a stand in some of them; which made *S. Paul* to cry out; Oh the

deepnesse of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgements, and his wayes past finding out? *Rom. 11. 33.* And therefore, *Succumbat ratio fidei & captiva quiescat*: Humane sense and naturall reason must yeeld and submit themselves when faith comes in place. For faith is the evidence of things not seene; saith the Author to the Hebrewes, *Chap. 11. 1.* that is, not perceived or understood by the eyes of the body; no, nor of the minde neither, but onely beleevd to be so; because God, which cannot lie, hath said it is so. So that, *Fides incipit ubi ratio desinit*: There is no place, no roome for faith, till reason can goe no farther. For if wee could comprehend the deepe mysteries of God by reason, then it were knowledge, and not faith, that should apprehend and lay hold upon them.

Now our knowledge in this life is imperfect (saith *S. Paul*) but in the next life, we shall know even as we are knowne, and see face to face as we are seene: For then that which is perfect being come, that which is imperfect shall be done away, *1 Cor. 13. 9, 10.* But now in this life abideth faith and hope, as there followes, *vers. 13.* which gave occasion to *S. Augustine*, so often in his works, to call this life, *Tempus fidei*; The time of faith and beleiving: answerable to that of *S. Paul* elsewhere, *Nunc per fidem ambulamus, &c.* Now wee walke by faith, and not by sight, *2 Cor. 5. 7.*

Againe, if by knowledge onely men might attaine unto salvation, then none but the great Clerks and learned Rabbies of the world should be capable thereof: and the illiterat and ignorant poore man, such as *S. Peter* and *S. Iohn* were before their calling, *Acts 4. 13.* should be quite excluded from all hope of grace and mercie. But God, whose mercies are above all other his works, hath otherwise provided; that now by the meanes of faith and beleefe, the meane as well as the mightie, and the poore as well as the rich, may be made partakers of salvation. And therefore for use and conclusion of this point, let us not strive so much in this life to know, as to be strong in faith, and firmly to beleefe: for if wee beleefe now, wee shall know hereafter. For too great a desire to know hath wrought our woe: it being the only occasion, first of our sinne, and secondly of our miserie: *Quod homo vult scire antequam crederet*, saith *Cusanus*, That man would know before he did beleefe. For by this meanes, *Arbor scientie complures privavit arbore vite*: The tree of knowledge hath deprived many of the tree of life. And never any but heretikes did, *Concludere fidem intra limites humani intellectus*; as *Alfonsus à Castro* speaks: that is, Shut up their faith

faith within the narrow lists and limits of mans shallow and simple understanding: but it is the part and propertie of a true Christian, *Captivare intellectum in obsequium Christi*: To captivate and subdue his understanding unto the doctrine of Christ.

Secondly, this word, *Credo, I beleieve*, tells us, that we must not only not dispute in matters of faith; but so far subject our reason unto faith, that wee doe it also without doubting, without staggering. For, *Dubius in fide infidelis est*: It is scarce faith at all, if there be any doubting in it: as appeares by that speech of our Saviour unto his doubting Apostle *Thomas*: Put thy finger here, and put it into my side; and be not faithlesse, but beleieve, *Ioh. 20. 27*. And, *Ut aliquid fides vere appetitur, certitudinem exigit, & firmitatem in eo qui eam tenet*; faith the former *Assensus*; that is, Whatsoever is properly and truly called faith, hath certaintie in it, and stedfastnesse of beleefe in him that holds it. Otherwise (saith hee) if assurance and stabilitie be wanting, and any the least scruple arising; it is not to be accounted faith, but doubting only or opinion. This being the difference between faith and opinion: *Quod qui credit tenaciter adheret*: That he which beleeves sticks so close unto his Tenet; that no man, or meanes shall be able to withdraw him from it, or to wry him another way: whereas hee that doth but hold opinion onely: *Sic accedit sua sententia, ut aliquantulum hæsitet & mobili intellectu assentiat*: Hee comes but doubtingly, and with an uncertaine assent unto it: As to the opinions of the Philosophers, which were truths onely of consequence, upon supposed grounds still disputable, and therefore still uncertaine. Whereas our doctrine, the doctrine of Christians, is a truth offoundation, without question, and therefore not disputed, but beleaved, and thorowly settled in our hearts, by the operation and power of him, who is both the Author and the Finisher of it, as the Scripture speaketh. And therefore in these fundamentall grounds of our Christian faith, away with doubting and hesitation. For hee that doubteth and wavereth in these, is like a wave of the sea, tossed of the wind, and carried away, as *S. James* saith, *Iam. 1. 6*. But let everie one amongst us, not onely men, but women also, yea and children too, according to their capacitie, say with firmnesse and fastnesse of faith, as the holy Apostles here, everie one for himselfe: *Credo, I beleieve*. A word or two of the person, *Ego, I beleieve*: and so I will end this point.

When we pray we are directed to say, *Our Father*, not my Father alone; because every one ought to be so charitable, as to pray for others, as well as themselves: with a desire likewise that they should

doe the like for him; and with a confidence and assurance that he shall fare and speed the better for such the prayers of his neighbours and Christian brethren. As Saint James saith, Confesse your faults one unto another, and pray one for another, that yee may be healed: For the effectuall fervent prayer of a righteous man availeth much, James 5. 16. But when wee come to make profession and confession of our faith: then it must be I; not Wee beleeve, because wee cannot beleeve one for another; but every one (when he is come once to yeeres of discretion, and capacitie to understand) must beleeve for himselfe, and be saved by his owne, not anothers faith; according to that of the Prophet; The just shall live by his faith, *Habieuek* 2.4. that is, his owne faith; not another mans. I say, when he comes to yeares: For the Church of God is so charitable towards infants, which having no sinnes of their owne committing to answer for, but only that originall guilt, which is by naturall propagation derived thorowout all *Adams* posteritie from one generation to another: that as they have sinned only in another, so they should beleeve also by another: that so they might be made capable of the Sacrament of Baptisme (which is the first step to salvation) by the faith and beleefe of those that bring them thereunto, that is, their God-fathers and God-mothers, that make profession of faith at the Font for them, which they as yet are not able to doe for themselves. But yet the benefit and use of this, shall endure no longer for their avails and profit, than while they are young and incapable of doing it themselves: but if when they come to age, they doe not in their owne persons make good and performe those promises of faith and repentance, which they have made for them: but run wicked, faithlesse, and desperate courses of life, contrarie to the said promises made in their behalfe; why then they lose and deprive themselves of the benefit and comfort of that holy Sacrament and Covenant, and become in as bad, if not a worse case, than if they had never beene partakers thereof at all. And therefore let everie one looke to his owne faith in particular, and so furnish and strengthen himselfe with the grounds and principles of faith out of the Word of God; that hee may be able upon all occasions to apply God unto himselfe by his owne personall faith: and to say with the holy Apostles here, *Credo*, I beleeve. For otherwise he must never looke to save his soule; but, *Tolle meum, tolle Deum*. Take away the particular application of each mans right and interest in God and his Son Christ Jesus, and you were as good take away themselves to. For what comfort can I finde in a Saviour, except I may be assured that he is mine owne?

*Ut qui
peccavit in
altero, cre-
dat in al-
tero, Aug.*

Credo in Deum : I beleeve in God.

This teaches us first to beleeve that there is a God ; for hee that commeth to God, must beleeve that God is, saith the Apostle, *Hebr.* 11. 6. There being none, but the foole, that ever said, either with his heart, or with his mouth, There is no God, *Psal.* 14. 1. Secondly, this teaches us also to beleeve, that this God is one ; because it is said, God, in the singular number ; not gods in the plurall : For howsoever the foolish Heathen out of their ignorance and simplicity, imagined and devised to themselves many gods ; even so many, as they saw there were kinds of things naturall in the world (calling him that they supposed to be the god of the Skie, *Jupiter* ; of the Aire, *Juno* ; of the Water, *Neptune* ; of the Earth, *Vesta* ; and sometimes *Ceres* : of the Sun, *Apollo* ; of the Moone, *Diana* ; and such like) yet wee, to whom the Lord hath revealed himselfe more particularly by his holy and heavenly Word, do acknowledge and confesse but one only God and guide of all agents naturall, alone to be blessed, adored, and honoured by all for ever. For behold (saith God himselfe) I, even I am he ; and there is no gods with me, or besides me, *Deut.* 32. 39 neither is there any that can deliver out of my hands ; as there followes. Therefore the Nicene Creed expresseth this unitie in these words, saying, *I beleeve in one God the Father almightie, maker of heaven and earth, &c.* *Raymundus de Sabunde* proves the unity of the Godhead foure wayes ; or by foure reasons, viz.

Lib. Creat. Tit. 4.

1. *Unitate ordinis creaturarum* : 2. *Per contrarietates in uno subiecto* : 3. *Quod omne inferius tendit ad usum superioris* : 4. *Quo propius ad Deum, eo fortius & magis est unitas* : i. e. First, by the unity of the order of the creatures : Secondly, by the contrarieties in one and the same subject : Thirdly, because every inferiour thing bends and tends to the use of the superiour : And lastly, because the nearer any thing approaches unto God, the stronger and greater is the unity of it. And from hence he further inferres, that the unity in God is farre greater than that in man : *Quod homo unus est in specie tantum : sed Deus & in specie, & in numero* : Because mans unity consists only in his species or kinde : but God is one, not only in species, but in number too. And in the end concludes : *Quod unus sufficit Deus, plures non sint necessarij* : That one God is sufficient for the guiding and governing of one world ; so that there is no need of more. But the best proofes of divine verities, are taken from divine authorities : and therefore let us see some few Texts of Scripture to confirme this the unity of the God-head ; and so conclude this point. And we will begin with that in *Deuteronomy* ; *Audi Israel, Dominus Deus tuus unus est* : Hearken O Israel, the Lord thy God

Tit. 5.

is one, *Deut.* 6. 4. To which purpose see also *Deut.* 3 2. 39. cited before. Next, let us heare *Naaman* the Syrian, healed as well of the leprosie of his soule as body, confessing and magnifying this one God, saying: Behold, now I know that there is no God in all the world, but in Israel, *2 Reg.* 5. 15. Thirdly, *David*, who saith; *Quis Deus præter Dominum*, &c. Who is God besides the Lord; and who is mighty save our God, *Psal.* 18. 31. And againe, Thou art great, and doest wondrous things; Thou art God alone, *Psal.* 86. 10. To which purpose, see also *Esay* 43. 5, 6, 14, 18, 21, 22, verses. And likewise *Sap.* 12. 13. And because some heretickes, as *Cerdon*, *Manicheus*, and the like, have rejected the testimony of the old Testament; therefore a place or two in the new Testament will not doe amisse. To which purpose then, heare Saint *Paul* in his first Epistle to the Corinthians, saying, Wee know that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be many gods, and many lords) yet unto us there is but one God, which is the Father; of whom are all things, and wee in him; and one Lord Jesus Christ, by whom are all things, and wee by him, *1 Cor.* 8. 4, 5, 6, verses. And in another place; A mediatur is not of one, but God is one, *Gal.* 3. 20. And yet farther, There is one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, and through all, and in you all, *Ephes.* 4. 5, 6, verses. And so much for the unity of God. *I beleve in God, &c.*

Now if any be over inquisitive to know what, or who this one God is; I answer with Saint *Augustine*, That the supereminencie of this Deitie passeth mans utterance; so that *melius cogitur quam dicitur*; we can better thinke than speake of God. And yet our deepest thoughts also, come farre short of apprehending that incomprehensible Majesty, because, *Secretissima res est Deus* (as *Alphonfus* speakes) *& quæ omnium intellectus maxime fugiat*: God is so secret a thing, that all mans understanding cannot pierce nor prie into him; which constrained a great Prophet to crie out and say, *Veretur es Deus absconditus*: Verily thou art a God that hidest thy selfe, or an hidden God, *Esay* 45. 15. And no marvell, seeing, (as Saint *Paul* sayes) *Habitat lucem inaccessibilem*; Hee dwelleth in the light that none can attaine unto; whom never eye saw, neither can see, *1 Tim.* 6. 16. which made the Prophet *Eliah*, when the Lord went by him (and a mighty strong wind, renting the mountaines, and breaking the rockes before him) to cover his face with his mantle, *1 Reg.* 19. 13. as knowing that his humane sight could not endure the great luster and brightnesse of the divine Majestie. For if the children of Israel could not endure the splendour and brightnesse

nesse of *Moses* face, after God had talked with him in the mountaine; as *Exod. 34. 30.* How much lesse shall humane understanding be able to endure the Majestie of God himselfe; when it shall seeke to penetrate and pierce into the deepe mysteries and secrets thereof; *proprii ingenii acumine*; only by the strength and perspicacitie of their owne wit and reason. And therefore there is nothing wherein wee ought more to captivate and subdue our understanding; *in obsequium Dei*; in obedience unto God, than in the knowledge of God himselfe, *Quoniam ad investigandum supremum illud unitatis & Trinitatis mysterium, nullus intellectus, fide destitutus sufficit*; as *Alphonsus* goes on, because for the finding out of that high and hidden mystery of the Trinitie in Unitie, and Unity in Trinitie, there is no understanding destitute of faith, that is sufficient. For indeed, the knowledge of God, is *profundum sine fundo* (as one faith) it is a depth without a bottome. So that if any aske (saith another) *quid sit Deus*; what God is: I must answer him; *Si scirem, Deus essem*: I should be a god my selfe, if I knew, or were able to tell him. *Nam Deum nemo novit; nec quid sit, quisquam scit, nisi solus Deus*, saith *Cardan.* For none knoweth what God is, but God alone. And *S. Austen* saith, *De Deo loquimur: quid mirum si non comprehendis? sciamus comprehendere, non est Deus*: When we speake of God, it is no marvell if we doe not understand, for if the best of humane capacity and properties, whether of body, or minde, or both, were able to comprehend him, he were no God. And therefore as the holy Father goes on: *Sit pia confessio ignorantie, magis quam temeraria professio scientie*: Let us rather make an humble confession of our ignorance, than a proud and rash profession of our science in this point. *Nam attingere aliquantum te mente Deum, magna beatitudo est; comprehendere autem omnino impossibile*: It is a great happiness for sinfull and mortall man, to be able to attaine to some small glimpse and smacking of knowledge concerning the immortal God; but to comprehend him thoroughly, it is altogether impossible. And therefore it is dangerous for the feeble braine of man to wade farre into the secret depths of the Majestie of the most high God; whom although to know be life; and joy to make mention of his Name: yet our soundest knowledge is to know, that we know him not as indeed he is, neither can know him; our safest eloquence concerning him, is our silence; when wee confesse with one confession, that his glory is inexplicable, his greatnesse above our capacity and reach. He is above, and wee upon earth: therefore it behooveth our words concerning him to be wary and few. For whosoever shall goe about to search into the secrets and essence of God; *opprimetur à gloria*, shall be confounded

Sev. 33. de
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ded by the glory of it, as the vulgar Latine reads it, *Prov.* 25. 27. so that feare and shame shall be his covering, as else-where. And therefore to such curious searchers, who to get themselves a name above other men, will seeme to be wise as God, nay, beyond God, and become his counsellors, I commend the sage advice of *Jesus* the sonne of *Syracke*, Seeke not out the things that are too hard for thee; neither search the things that are above thy strength; but what is commanded thee, thinke thereupon with reverence, &c. *Eccles.* 5. about the 21 and 22 verses; see that which followes, the place is excellent to this purpose. For behold, God is great and excellent, and we know him not, saith *Elihu*, *Job* 36. 26. *Incomprehensibilis cogitatu*; our very thoughts cannot comprehend him, as the vulgar Latine makes *Ieremie* to speake, *Ier.* 32. 19. No but his very wayes are past finding out; as *S. Paul* saith, *Rom.* 11. 33. And therefore that we be not, *illicite curiosi*, unlawfully curious, let us abstaine from searching into such depths and secrets concerning God, as he hath reserved unto himselfe.

But yet that we be not, *damnabiliter ingrati*, as *S. Ambrose* speakes, condemned for ingratitude; let us use our best diligence to understand what God hath revealed of himselfe. For howsoever the secret things belong unto the Lord; yet things revealed belong unto us and our children for ever, saith the Scripture, *Deut.* 29. 29. And therefore such things we are bound to know, as well as beleve; neither can we be ignorant of them without sin: there being as well sins of ignorance, as of error and infidelitie: which made the kingly Prophet to pray, *Delecta juvenutis mee & ignorantia mea ne memineris*; as the Latines read it: in our 25. *Psal.* about the 7. verse, i. e. Remember not, O Lord, the sins of my youth, nor yet my ignorances. And our Church prayeth in the Letany, that it would please God to forgive us all our sins, negligences, and ignorances; which should never be done, if ignorance were not reputed and accounted sin. And if ignorance in generall be to be so esteemed; then ignorance of God much more: which appears plainly by that fearful judgement, which *S. Paul* threatens, saying, When the Lord *Jesus* shall shew himselfe from heaven, with his mightie Angels, in flaming fire, rendring vengeance unto them that doe not know God, *2 Thess.* 1. 8. And *David* to the same purpose; Powre out thy wrath upon the heathen, that have not knowne thee, *Psalm* 79. 6. And therefore howsoever we may not inquire, neither can know, *quid sit Deus*: the quidditie, as I may so speake, i. e. the nature and essence of God: (of which only the former speeches and passages are to be understood :) yet *quis sit Deus*, & *qualis*, & *quæ ejus voluntas*, as *Zachary* speakes :

speakes; i. e. who God is, and what manner of God hee is, and what the will of God is: All these we must and are bound to know; neither can we be ignorant of them without great and fearfull sin: (as I said before.)

First, *quis*; who he is, that thereby we may be enabled to distinguish and discern betwene the true God and false gods; and so keepe our selves within the compasse of right religion, by serving & worshipping only the true God; and not fall into the dangerous downfalls either of superstition or idolatry, by worshipping and serving those as gods, that are no gods, contrary to the first Command: Thou shalt have none other gods but mee: as *S. Paul* manifestly proves, the Gentiles in the time of their ignorance to have done, saying, That even then, when they knew not God, they did service unto them, which by nature are no gods, *Gal. 4. 8.* No gods indeed. Nay, some of them have beene so farre from gods, as that they were scarce good men, but such as were defiled, *stupris, libidinibus, adulteriis, alijsq; enormibus sceleribus*: With rapes, incests, adulteries, unnaturall lusts, and divers other enormous wickednesses: as *Tertulian* and *Lactantius* have observed; *non ex poetarum solum, verum etiam philosophorum scriptis*; not out of the writings of fabulous Poets only, but also of grave and learned Philosophers. Nay, some of them have growne to such an height of madnesse in this kinde, as to give divine honour, not only to dead men, but even to inferiour creatures also; *viliissimis quidem & abjectissimis*; even the most vile and contemptible; as to oxen, dogs, cats, crocodiles; yea, and very mice and rats too; and that with such violence and earnestnesse, as that a multitude of Egyptians could hardly upon a time be restrained, neither by the command of their owne Governour, nor the feare of the Roman power, from rushing into the house, and laying violent hands upon a certaine citizen, *qui Felem imprudenter occiderat*, which by misadventure only and unawares, had killed a cat, one of their supposed deities: as *Cicero* is reported by mine Author, some where to have related. Others have adored the Sunne, Moone, and Starres, together with the whole host of heaven; yea, and the very elements also: *quæ & facta sunt, & sensu carent*; which are not onely creatures themselves; but which is more, insensible. Nay, some stooping yet lower, have taken the very garden-herbs; as the Garlike, the Onion, and the Leeke, into the number of their gods: which gave *Iuvenal* occasion to give them this jerke in his Satyrs, saying, *O sanctas gentes, quibus hæc nascuntur in hortis Numina*: O holy nations, that have such deities growing in their gardens. But what need we goe so farre from our owne

*Epistola
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profession : when as the divine oracles of truth yeeld us such plentiful proofes of mens madnesse in this kinde : as of Gods owne people Israel offering up sons and daughters unto Idols, devils ; and worshipping gods made with hands, as of gold and silver, wood and stone, and the like ; molten, graven, and carved images. For the Smith (saith the Prophet *Esay*) taketh an instrument and worketh in the coles, and fashioneth it with hammers ; and worketh it with the strength of his armes, &c. and the Carpenter stretcheth out a line, he fashioneth it with a red threed ; he planeth it ; and he pourtrayeth it with the compasse, and maketh it after the figure of a man ; and according to the beauty of a man, that it may remaine in the house, &c. And all this of a peece of wood ; whereof hee burneth part in the fire ; and upon another part whereof he eateth flesh, hee roasteth the roast and is satisfied ; also hee warmeth himselfe, and saith, Aha, I am warme, I have beene at the fire. And the residue thereof hee maketh a god, even his idoll ; hee boweth unto it, and worshippeth : and prayeth unto it ; and saith, deliver me ; For thou art my god, *Esay* 44. 11, 12, 16, 17, verses :

But oh, what gods are these ? gods void of being ;
 (Save by their hands that serve them) gods unseeing.
 New upstart gods, of yesterdaies devise,
 To men indebted for their deities.
 Gods made with hands ; gods without life or breath.
 Gods which the rust, fire, hammer conquereth.
 But our Gods the Lord ; th'invincible alone :
 The All-seeing God ; the everlasting one.
As Du Bartas divinely.

And thus you see, what fearfull and horrible effects have proceeded from the want of the knowledge of the true God. To prevent which amongst our selves, our first and chiefe care ought to be, especially since we professe to beleve in God, to joyne to our faith, knowledge, and learne, *quis sit Deus*, who this true God is.

Secondly, *Qualis* ; it is necessarie also for us to know, not onely who he is, but what manner of God he is, of what qualities, of what conditions ; which is to be done by his attributes, which are so termed, because they are termes or titles truly attributed and given unto him ; *Ad ipsam magis hominibus declarandum* : that thereby men may the better and the more easily (according to their capacities) conceive and understand something of him. And they are of two sorts ; either within,

within him, or without him. Without him, is his name only, so often spoken of, and so much magnified in many places of the Scripture : as *Exod.* 9. 16. where it is said of *Pharaoh* : I have appointed thee to shew my power in thee, and to declare my name thorowout all the world. And againe : The Lord is a man of warre, his name is *Jehovah*, *Exod.* 15. 3. When they shall heare of thy great name, and of thy mightie hand, and stretched out arme, &c. *1 Reg.* 8. 42. And of the house that I have built for thy name : saith *Solomon*, vers. 48. of the same chapter. Yea, the Lord of Hosts is his name ; saith the Prophet *Esay* 51. 15. I am a great King (saith the same Lord of Hosts) & my name is terrible among the Heathen, *Mal.* 1. 14. To which purpose our Saviour Christ himselfe hath taught us to pray unto God, saying ; Hallowed be thy name, *Matth.* 6. 9. Secondly, within him : in which sense, an attribute of God, *Est divina & simplicissima essentie, pro diversa agendi ratione, diversa & vera nobis* *σχωρις*, & *conceptio expressa* : as mine Author speaks : that is, It is a true, but divers forme or manner of expression or appearing of the divine, and most simple essence of God unto us, and our conceit, in regard of its divers manner of working and operation : as that hee is true, just, mercifull, long-suffering : yea, full of compassion, slow to anger, and of great kindnesse : as *David* expresse him, *Psal.* 103. 8. That he is powerfull, patient, pitifull, loving, liberrall, and a rewarder of them that seeke him : as the Apostle, *Heb.* 11. 6. That he is wise, strong, all-sufficient, righteous in all his wayes, and holy in all his works : as the Psalmist, *Psal.* 145. 17. That hee is invincible, immortall, immutable : *Inmo immensus Deus, intra omnia sed non inclusus ; & extra omnia sed non exclusus* : as an ancient Father : that is, A God so great and immense, as being within all things, yet hee is not included or inclosed ; and without all things, yet not excluded or shut out. And that which is yet more, that hee is not all these things in the concrete or adjective onely ; but in the abstract also and the substantive, as Truth it selfe, Justice it selfe, Goodnesse it selfe, Love, Kindnesse, Mercie, and the like. As if you would abstract all, or any of these from all other things, and consider it in it selfe alone : as a man may say ; *Bonum bonum*, or a good goodnesse ; why this is God, and so in all the rest. All these qualities being indeed so essentially, and in their perfection in him ; as that they must not, no not in the verie least of our imaginations, and most retired thoughts, be separated or divided from him. As for instance, *Bonitas est essentia Dei erga omnes creaturas benefica* : Gods goodnesse is that essentiall qualitie in him, whereby he doth manifest his bountie and beneficence towards

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Theolog.

all his creatures, making his Sonne to arise on the evill and the good, and sending raine on the just and unjust: as our Saviour himselfe declares him, *Matth. 5. 45.* which is an effect only of his goodnesse. To which purpose, you may see also if you please, *1 Tim. 4. 10.* and *Psal. 34. 90.* and divers other passages and places in holy Writ; expressing the same in this large patent. And to this qualitie of goodnesse in God, appertaine also other qualities respecting his creatures, either simply as creatures, as his Love and Grace: or as wretched creatures and in miserie, as doth his Mercie. The love of God first, being, *Essentia Dei omnes creaturas immerito diligens*: Such an essentiall qualitie in him, as whereby hee shewes and expresseth sundrie effects of his said love to all his creatures, even without their desert: according to that of the Apostle; When the bountifullnesse and love of God appeared toward man, not by the works of righteousness which we had done, &c. *Tit. 3. 4.* And the grace of God next, such another essentiall qualitie in him, *Qua omnes creaturas immerito facit*: Whereby hee is favourable and indulgent towards them also, though they be never so rebellious towards him. Which qualitie of his, *David* expresses, when he saith: The eyes of all wait upon thee, and thou givest them meat in due season: thou openest thy hand, and fillest all things living of thy good pleasure: *Psal. 145. 15, 16.* Now this good pleasure is nothing else, but his graciousnesse toward them. And what is of grace is not of works, saith Saint Paul; *Rom. 11. 6.* And lastly, Gods mercie is likewise an essentiall qualitie in him; *Qua omnium creaturarum miseriis aliquo modo succurrit*: Whereby in one kinde or other hee succours and releeveth all his creatures, that are in miserie and distresse, according to that in Exodus; The Lord strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and in truth; reserving mercie for thousands; forgiving iniquitie, transgression and sin, &c. *Exod. 34. 6.*

And what hath beene thus said and shewed of these few, of the attributes of God, may be likewise proved and affirmed of all other his qualities and divine properties whatsoever. Which are things verie necessarie to be well knowne and understood by all true Christians, and such as profess to beleeve in God. For without this knowledge they must needs faile, and come short of many Christian vertues necessarily required to their soules health. As for example: The knowledge of his Justice serves to beget in us a fearfulness to offend him, and an awfulness and dread of his most holy name: as also to strengthen the faith and confidence of the poore afflicted, and such as suffer wrong:

wrong: in that they know, that in good time the Lord will revenge their injuries for them, punish their oppressors, and cause them to see their desire upon their enemies, because he is just. The knowledge of his mercie serves to raise us up in hope; that though wee have committed sins, and remaine still full of weaknesse and infirmities: yet that in time upon our repentance and amendment, they shall be forgiven us. The knowledge of his truth serves to beget in us a lively and stedfast faith in his promises: and the knowledge of his love, to inflame and stirre up our love towards him againe. And lastly, the knowledge of his goodnesse, kindnesse, bountifulnesse, patience, long-suffering, forbearance of us, and the like, serves to renew many other vertues in us, answerable to each of these qualities in him, which otherwise would be ready to languish and dye: but especially to procure our gratitude and thankfulness towards him, for all such favours, as from time to time he hath in these severall kindes conferred and bestowed upon us: who indeed desires rather that we should thankfully remember what he hath beene unto us, than curiously to affect what he is in himselfe. So that in these respects and sundrie others, which might be spoken of, you cannot chuse but see and perceive, how necessary a thing it is for all true Beleevers to know, *Qualis sit Deus*, What manner of God the true God is, which is the second circumstance.

The third and last follows: *Qua sit ejus voluntas*: What the will of God is. Now concerning this, you must know, that in God there is said to be a two-fold will: *Voluntas beneplaciti*, and *Voluntas signi*; as the Schoole-men distinguish it: that is, the will of Gods good pleasure, and the will of the signe of it; or an antecedent and a consequent will; as some of the Fathers; or an omnipotent and powerfull will; and a willlesse powerfull; as *S. Augustine*; or an absolute will, and a will conditionall; as others. All which divisions teach us (as a learned Doctor of our owne Church hath in former times well observed) that there be parts, some revealed, some secret, of that, which yet is no more divers or many, than it is possible for the essence of the Godhead to be more than one: not that he is contrarie in his will, but that his will as yet is not wholly revealed. So saith hee.

Now the first part of this will, that is, the secret and reserved part, is shut up within the closet of Gods owne sacred bosome: as the Ark that must not be pried into: the mountaine, that neither man nor beast may presume to touch: the brightsome Sunne, that with the
 1 Sam. 6.
 19.
 Numb. 4.
 20.
 Exod. 19.
 13.
 rayes

Prov. 30.
19.

rayes of his glorious luster, dazles the eyes of curious beholders : the way of an Eagle in the aire, and the path of a ship in the waters, whose track may not be espied, nor enquired after ; but only admired and adored as farre off. For of this, hath God pronounced, *O homo, in quibus ? Rom. 9. 20.* O man, who art thou that doest, that darest ransack the bowels of my privie Counsels ? seeing my judgements are like a great deepe : as *Psalm. 36. 6.* that is, so deepe, so bottomlesse, as that they are not to be sounded or fathomed by thy shallownesse. The other part of Gods will is open and revealed, divulged and proclaimed in a full Court and assembly of men and Angels to all the world : and that is his will revealed in his Word. And this challenges and exacts, both a distinct knowledge, and an entire obedience ; yea therefore our knowledge, that it may be obeyed : for as affected knowledge in the former is dangerous ; so affected ignorance in this latter is damnable.

Epist. 4.

Now then, if we must doe this revealed will of God, then likewise know it, yea and know God too, in and by it, as well as by his attributes, or any other his works whatsoever : otherwise without this latter, it is impossible to attaine unto the former. For, *Qui Deum nescitis, vias ejus quomodo novistis ?* saith *S. Ambrose* : If you doe not know God, how can you either know the will, or walk in the wayes of God ? And therefore God himselfe, upon his reconciliation, and promise of a new covenant with his people Israel, tels them, first that hee will put his Law in their inward parts, and write it in their hearts : and then as a confirmation of the said covenant, hee addes : That they should not need so bid one another to know the Lord : For they shall all know me (saith hee) from the least of them to the greatest of them, *Ierem. 31. 33, 34.* which is as much as if hee should have said ; That untill men know God, they cannot have his Law written in their hearts : and so neither submit their understanding to the beleefe and knowledge of it, for matter of doctrine ; nor subject their wills and affections to the obedience and practice of it in their lives & conversations. And therefore for these reasons before expressed, let us be perswaded to use our best diligence and endeavour to attaine unto the knowledge of the three former circumstances concerning God. For this is life eternall, that men know thee, the onely true God, and whom thou hast sent Jesus Christ, saith our Saviour himselfe, *Ioh. 17. 3.* From whence learned *Zanchy* our Protestant Schooleman inferres, that if it be life to know God, it must needs be no lesse than death, not to know him, or to be ignorant of him.

To conclude then: as a curious searching into those secrets of God, which are not revealed, serveth but to breed a contempt of those things which are revealed unto us; in regard whereof, it is greater pietie to beleieve them, than to strive to know them: so on the other side, to be absolutely either ignorant or carelesse of those things that concerne us, and which God hath revealed unto us, is a plaine evidence of our sloth, and negligence of our owne salvation. In the former whereof, it is not so much to be lamented, that wee search and cannot comprehend; as that in the latter, wee might comprehend, if wee would but take the paines to search. For, *Qui querunt invenient*: They that seeke shall finde, *Math. 7. 7.* even the knowledge of the true God and of his wayes.

Now then God hath revealed and made himselfe knowne to his Church and children after a three-fold manner, viz. *Operando, Loquendo, Spirando*, that is, by his works, words, and Spirit; by his works in the creation, and conservation of the world: by his Word in his holy Scriptures; by his holy Spirit, in testifying to our spirit, by his secret working and inspiration in our hearts and soules, not onely that hee is God, but that he is our God also in particular, so that wee may and must relye and depend upon him; and none but him, upon all occasions whatsoever.

Now these heads are too large and long to be handled to the full, by way of Catechisme: and therefore for this time, you must be satisfied with that, which the words of our Creed testifie, and declare concerning him; that is, That he is the Father Almighty, Maker of Heaven & Earth. *Vide Act. 17. 24.* And here you see, that the first attribute or title, that is given unto God, is, that he is called Father. *I beleieve in God the Father, &c.* And that may be in this place, in a two-fold respect. First, in respect of creation; and so he is the Father of the world, and all that is therein, and therefore here is subjoynded, *Maker of Heaven and Earth*: Secondly, in respect of naturall generation; and so hee is the father of Jesus Christ alone. And therefore followes that, *And in Jesus Christ his onely Sonne*. Concerning the first, it is said by the Prophet, Have we not all one Father? hath not one God created us? *Mal. 2. 10.* And againe, Is not hee thy Father that hath made thee? *Deut. 32. 6.* And not onely of man, but of all other things he is said to be the Father by creation, as in the booke of *Iob*: Who is the father of the raine, or who hath begotten the drops of dew? out of whose wombe came the ice, or who hath ingrendred the frost of Heaven? *Iob 38. 28, 29.* thereby insinuating that God only is the father of these things:

and therefore well may wee say, *I beleeve in God the Father*. But most especially in regard of his naturall fatherhood to his Sonne, and our Saviour Jesus Christ, whom he did beget in the womb of eternitie, before all worlds, according to that of the Psalmist; *Ex utero ante luciferum genui te*; as the Vulgar Latine reads it, *Psal. 110. 3.* that is, I have begotten thee in my womb before the morning light: or in the words of *Esay*, Before the day was, I am. To which purpose *S. Augustine* doth here take occasion wittily to observe against the Arrians: *Quod cum Dei Patris, nomen in confessione coniungitur*: That when the name of Father, is in this Creed and Confession of faith, joyned unto the name of God: *Ostendit, quod non antea Deus esse cepit & postea Pater: sed sine ullo initio, & Deus semper est, & Pater est*: It shewes (saith he) that God was not first and Father after, but that without any beginning, even from all eternitie, hee was both God and Father: and therefore it is said: *I beleeve in God the Father*: so that when thou hearest God stiled *Father*, acknowledge, confesse, and beleeve, that he hath a Sonne truly begotten; in regard of whom hee is as truly and justly called Father, as hee that possesseth any thing is called an Owner, or hee that rules over any thing is called a Lord. So that the word Father in this place, is a word of a deep and secret mysterie. The word onely and truly being the Sonne, where God in this sense is the Father. And therefore saith *S. Iohn*; In the beginning was the Word, and the Word was with God, and the Word was God, *Iob. 1. 1.* God of God, light of light, verie God of verie God, begotten of his Father before all worlds: as the Nicene Creed professeth.

Neither let any be so saucie, as to enquire how this Father could, or did beget this Sonne (as Saint *Augustine* goes on) seeing the verie Angels thereof are ignorant: and it is a secret not revealed to the Prophets. Whence *Esay* cries out, *Generationem eius quis enarrabit?* Who shall declare his generation? *Esay 53. 8.* And therefore let it not enter into our cogitations, how this or that can be effected, or come to passe, but onely beleeve; seeing the next word tells us, that God is Almighty: and therefore if he be Almighty, nothing can be impossible unto him. *I beleeve in God the Father Almighty*. And that hee is Almighty, that is, able to doe whatsoever he will, yea and more than hee will too, it is manifest as well by his words as by his works. By his word first; as where he declares as much of himselfe by his faithfull servant *Abraham*, saying; I am God all-sufficient, or Almighty, *Genes. 17. 1.* And againe, I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, even the Almighty,

Almightie, *Revel. 1. 8.* And as his Word thus declares him, in the first and the last books of the same, and indeed all over it; if proofs were wanting; so his works speake the like of him, even from the verie beginning to the ending of the same booke. And in particular, where they expresse him to be the Maker of Heaven and Earth: that is, of all things the universall world dorth containe, as well above as below; as well heavenly as earthly; as well spirituall as corporall. Which is especially in the first of Genesis, but seconded and confirmed in many passages and places of Scripture besides: as in the Psalmes: When I behold (saith David) thine heavens, even the works of thy fingers, the Moone & the Stars which thou hast ordained: and how thou hast made man little lower than thy selfe, and crowned him with glorie and honour: Thou hast made him to have dominion over the works of thy hands, &c. *Psal. 8.* all over the Psalme. To which purpose see also Acts 17. about vers. 24. and so forward: which made Saint *Augustine* to crie out unto him; *Omnipotens manus tua semper una & eadem, creavit in celo Angelos, in terra vermiculos, non superior in illis, non inferior in istis*: that is, The strength or power of thy hands is omnipotent, yea, and alwayes one and the same; which as it created the glorious Angels in heaven, so likewise the little wormes in the earth: neither is it any whit greater in those, or lesser in these: but, *Deus ita artifex magnus in magnis, ut non sit minor in minimis*; But his power and might appears as much in the least, as in the greatest of his creatures.

And this may serve first to strengthen us in our faith, and trust to God, and to make us with the more confidence to have recourse unto him, by prayer and supplication, because wee know and beleve that he is Almighty: and therefore as the Leaper said; Master, if thou wilt, thou canst make mee cleane, *Matth. 8. 2.* So we may be sure, that what promises of mercie or goodnesse soever the Lord hath made unto us in his word, he will make good in his due time: because wee beleve, hee which hath promised is able to doe it; as *S. Paul* speaks, *Rom. 4. 21.*

Secondly, this teaches us also, that as God is able to succour us, and provide for us, because Almighty: so likewise to defend us, that no enemy, ghostly or bodily, is able to prevaile against us to our destruction or confusion. And therefore that in all our troubles we put our whole trust and confidence in him and his mercie, as well for the salvation of our soules, as the preservation of our bodies: this being the victorie that overcommeth the world, even our faith, saith *S. Iohn*, *1 Ioh. 5. 4.* And indeed, this is the true and proper sense of this Article:

I beleeve in God the Father Almighty, that is, I doe depend and put my trust in him : for as *S. Augustine* (whom I undertooke at the first to follow, especially in this discourse) hath rightly observed, the article doth not say, *Credo Deo*, or *Credo Deum*, but onely *Credo in Deum*, that is, it doth not say, I beleeve God, or I beleeve that there is a God: but onely, *I beleeve in God*. For to beleeve God, is to beleeve that what God sayes is true, which many wicked men and verie reprobates may doe : againe, to beleeve that there is a God, and that hee that made heaven and earth, is that God : *Hoc & daemones possunt* : why, even the verie Devils doe the same : *Credere vero in Deum, soli noverunt qui diligunt illum* : but to beleeve in God, they only know how that love him, and are become the children of God, by the grace of adoption, and by their faith and beleeve in God : and therefore because they doe truly and sincerely love God, they are emboldened to say, *I beleeve in God the Father Almighty, Maker of Heaven and Earth, &c.*

And here I might take occasion to shew you, how that in this little Preposition, *In*, this small word consisting of two of the smallest letter, *i, n*, doth consist the whole summe and substance of our Christian Religion. *Tota pietas totusque Dei cultus atque religio* : as *Zanchius* speaketh. For who ever did truly and uprightly worship and serve God, but out of trust in God ? who ever did awfully and filially feare God, but because he did trust in God ? who ever did unfainedly and sincerely love God, but it proceeded from his trust in God ? who ever did make conscience of his wayes, by avoyding and declining evil, but through hope and trust in God ? who ever was carefull to obey God, and walk in the waies of God, by a Christian conversation, but that he did beleeve & trust in God ? what makes the difference between Saints and sinners, between the reprobate and the righteous, between *Indas* & *Peter*, but only trust & want of trust in God ? wherefore was the world, & all that therein is, at the first created, but only to make men trust in God ? How came it by the fall of men and Angels to be corrupted, but onely because they forsooke their trust in God ? and wherefore was it againe redeemed at the last, but onely to renew mens trust in God ? wherefore are all those many and manifold blessings, *seu & poli*, as well of earth as heaven, conferred and bestowed upon the children of God, but onely because they trust in God ? and wherefore are all Gods curses and heavie judgements, both of this world and that which is to come, inflicted upon the wicked and enemies of God, but onely because they have refused to trust in God ? would wee then avoyd and decline the heavie wrath and vengeance of God, prepared for the

Devill

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Devill and his angels, let us trust in God; or would wee be invested with the glorious liberty of the sons of God, and made partakers of the plentiful redemption that is in Christ Jesus: why then let us trust in God. *Credere Deum*, to beleeve that there is a God, cannot doe it; for this the devils doe beleeve, and yet they tremble. *Credere Deo*, to beleeve that God is just and true, comes likewise short of it, for this the wicked may doe, nay, they shall doe, not onely beleeve, but finde and feelee too, the truth of Gods judgements and threatnings against them for their sins, to their greater terror and confusion. But *Credere in Deum*: This little Monosyllable, *In*, added to it, only shall and can effect it.

Loe, here then is the little cloud that arose out of the sea, no bigger than a mans hand; out of which, notwithstanding, did fall a great raine, 1 Reg. 18. 44, 45 verses. Loe here is the little well, that grew into a great river, and flowed over with great waters, *Esther* 10. 6. in the *Apocripba*. Loe here not only the *Iliades*, but the *Odisses* too of Homer; nay, the workes and writings of the whole world, as well sacred as prophane, within the shell of a nut: For what good use is to be made of them all, but only to caute men to trust in God? which service, if they doe not in some sort or other promote and advance forward. They shall burne in the end like stubble, and vanish like chaffe before the face of the winde, as being lighter than smoak or vanitie it selfe. If then the Gospell of our Lord and Saviour Jesus Christ, may fitly be counted and called the *Compendium* of the whole Bible, and this the Apostles Creed, the abridgement of the Gospell: then likewise our little, *In*, here; may not unfitly be stiled the epitome of the Creed. For whereas there may be said to be two parts of the Creed, *viz.* A dutie required, and rewards propoted for the faithfull discharge and performance of the said dutie: This, *In*, doth fully performe the dutie, in beleeving in the Father, in the Son, and in the Holy Ghost; and so consequently, not only intitle us to, but invest us with the rewards, (and they are rich rewards too) by making us members of the holy Catholike Church, and partakers of the Communion of Saints, forgiveness of sins, resurrection of the body, and life everlasting. And therefore if wee were wont to wonder, when wee were children and schoole-boyes, at the dexteritie of him, that could write the *Pater noster* within the compasse of a penny (pardon the lownesse of the comparison) then much more may we now admire the infinite wisdom of God, that could cōtinue the whole substance of his owne will, & our worship, into so small a volume as two small letters; and yet this, as you have seene, is fully and at large performed. And this may serve to

checke and condemne our dulnesse, and backwardnesse in Gods service; that having so small a lesson to learne, and to take forth, we are so long in learning it, and so hardly brought to put it in practice and execution. For who is there that truly beleeveth and putteth his trust in God, as it becometh a Christian man to doe? But some put their trust in chariots, and some in horses, as the Scripture speaketh: Some in the strength of their owne armes, and others in the invention of their own braines; some in the farnesse of their owne fields, and fertilitie of their owne soyles; and others in their owne policies, in their owne paines, in so much as they offer sacrifice to their nets, and burne incense to their varne; as the Prophet complaineth of them, *Habacuk* 1. 16. So that we may justly take up *Dauids* complaint, and say: Loe these are the men that take not God for their strength, but trust to the multitude of their riches, &c. *Psal.* 52. But these are but vaine things for vaine men to put their trust in: which made *Job* to protest against such vain confidence, saying, If I have made gold my hope, or said to the wedge of gold, Thou art my confidence, *Job* 31. 24. As knowing that, *Sperando perant, qui sic sperant*: such hypocrites hope shall perish: as himselfe may be said to translate it, *Iob* 8. 13. Yea their confidence shall be cut off, and their trust shall be but as the house of a Spider: They may well leane upon their house, but it shall not stand: yea, though they hold fast by it, yet shall it not indure, as there followes, verses 14, 15. For cursed is that man that trusteth in man, and maketh flesh his arme, and with-draweth his heart from the Lord, *Ierem.* 17. 5. And therefore *Salomon* adviseth us to trust in the Lord with all our heart, and not leane so much as to our owne wisdom, *Prov.* 3. 5. For blessed are all they, said *David*, that trust in him, *Psal.* 2. 12. Which if it be so (saith *S. Austin*) that they are blessed that trust in the Lord: *Tunc miseris sunt qui confidunt in se*: They must needs be wretched and miserable that trust only to themselves; as the justiciaries, and all that boast of their owne righteousness doe. But *S. Paul* saith, *Qui gloriatur, in Domino gloriatur*: He that boasteth, let him boast in the Lord, *1 Cor.* 1. ultim^o. For as *S. Augustine* goes on: *Nihil in te placet Deo, nisi quod habes ex Deo, &c.* There is nothing in man that can be or is acceptable unto God; but that which he hath received from God: and therefore seeing there is no good thing in man, but what he hath received from God: Why doth he glory, as though he had not received it, *1 Cor.* 4. 7. Seeing then there is nothing in man, whether our selves or others, worthy of our trust or dependance on him; let us be perswaded, as well for the salvation of our soules, as the preservation of our bodies, to take fast hold

of our former preposition, *In*, and to say with the holy Apostles in this place, *Credo in Deum &c.*

I might be much more plentifull in uses on this subject; but that I promised and intended brevitie: and therefore this shall suffice.

Luther said well, that there was much Divinitie in Pronounes. And here you see, that there is some also, and that not a little, even in prepositions.

And in Iesus Christ his only Sonne our Lord, &c.

WHere we may first observe, as *S. Augustine* speaketh, *Quomodo in Patrem, sic & in Filium credendum est*: That as we are to beleeve and put our trust in God the Father: as I shewed unto you the last day: so likewise are we to doe the like in the Son too. And in *Iesus Christ his only Sonne* &c. which shewes him to be God as well as man, because we are to put our trust and beleeve in none but only God. And therefore, *Si Deus non sit Filius, sed creatura; non ergo colendus, nec adorandus*; as the Father goes on. If the Son were only man, and not God, hee were not to be worshipped and adored; neither were we to invoke and call upon his Name, no nor yet to beleeve and put our trust in him; but being God of the substance of his Father, as the *Nicene Creed* professeth: The God-head of the Father, of the Son, and of the Holy Ghost, being all one, the glory equall, the Majestie coeternall, as *Athanasius Creed* hath it: therefore we must worship this one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance; and as we said, I beleeve in God the Father, so likewise must we say, I beleeve in God the Son; yea, and in God the Holy Ghost too: as I may have occasion to shew more at large, if I ever come to the handling of that Article, *I beleeve in the Holy Ghost*.

Now this doctrine of beleeving in the Son, and of his God-head, and the like, teaches us with the more confidence and boldnesse to rely and depend upon him in the matter of our redemption, and to have recourse unto him in any our necessities and troubles, whether of body or soule; because he is God, and therefore able to accomplish and bring to passe whatsoever he hath undertaken, and findes to bee necessary and needfull for us. And indeed to whom else should we goe, as *Saint Peter* saith; seeing he only hath the words of eternall life, *Ioh. 6. 68*. And therefore, Come unto me, saith he himselfe, all yee that are hea-

vie laden, and I will refresh you and ease you, *Matth. 11. 28.* But this doctrine and use comes to be handled almost in every Sermon, and therefore I proceed. And in *Iesus Christ* his only Sonne our Lord. Where you see the next circumstance is the two names of this sacred Person, that we professe to put our trust and beleefe in; first *Iesus*, then *Christ*. And in *Iesus Christ*.

His first Name *Iesus*, was the name appointed him by the Angell *Gabriel*, which was Gods messenger sent unto his Mother, the Virgin *Mary*, before hee was conceived in her wombe, *Luke 1. 31. 32.* where it is said by him unto her, *Eare not Mary*, for thou hast found favour with God: and behold thou shalt conceive in thy wombe and bring forth a Son, and shalt call his name *Iesus*: There is also of the Name being set downe in Saint *Matthewes* Gospell, *viz.* because hee shall save his people from their sins, *Matth. 1. 21.* For the word indeed signifieth a Saviour and Deliverer; and therefore is a name fitly given to our Lord *Christ*; because the worke of our salvation both from sin and punishment, is wholly and onely wrought by him. Wholly, because, as the Apostle saith, He is made unto us of God, Wisdom, and Righteousnesse, and Sanctification, yea, and Redemption too, *1 Cor. 1. 30.* And therefore he is able also to save them to the uttermost, that come unto God by him; seeing he ever liveth to make intercession for them, *Hebr. 7. 25.* Yea, and only too: For there is no salvation in any other, neither any other name under heaven whereby men can be saved, *Acts 4. 12.* And therefore he saith of himselfe, I am the way, the truth, and the life, and no man commeth to the Father but by me, *Ioh. 14. 6.* So that he that beleeveth in the Son hath everlasting life; and hee that beleeveth not the Son, shall not see life, but the wrath of God abideth on him, *Ioh. 3. 36.* Because as there is but one God, so but one Mediatour betweene God and men, the man *Christ Iesus*, *1 Tim. 2. 5.* So that he may justly say, as in the Prophet, *Torcular calcavi solus*, I have troden the wine-press alone, and of all the people there was none with mee, *Esay 63. 3.* For howsoever there have beene many *Iesusses* in ancient times, as *Iesus* or *Ioshua* the son of *Nun*, *Moses* successor, *Acts 7. 45.* *Iesus* the son of *Iosedech*, *Ecclus. 49. 12.* *Iesus* the son of *Syrach*, *Ecclus. 40. 27.* also *Iesus*, one of Saint *Pauls* work-fellowes, called *Iulus*, *Coloss. 4. 11.* And these, or some of these, have had their names also given them by reason of saving and delivering: yet their deliverances have not beene like this; from which, this *Iesus*, the Sonne of God, which we professe here to beleefe in, doth deliver those that put their trust in him: But their deliverance have beene onely corporall, this

this spirituall, theirs temporall; this eternall, theirs from bondage, slavery, or some pressures of the body; this from the most dangerous and fearfull sin and sicknesse of the soule. He shall deliver his people from their sins; *ut supra*. And therefore as I can never be weary of writing or speaking of this saving Name *Jesum*; but when I thinke I have written and spoken enough, could enter into a new discourse of it, and begin againe: so be you never weary of hearing, reading, and beleeving in it: seeing that through this Name, all that beleeve in him shall receive remission of their sins, as all the Prophets witnessse; as it is said, *Acts* 10. 43. yea, and rejoyce in it too; saying with Saint *Augustine*, *O Jesu nomen dulce, nomen delectabile, nomen confortans*: O how sweet, how delightfull, how comfortable is thy saving name *Jesum* unto mee. For here is fuell indeed to kindle the fire and feed the flame of joy to keepe it ever burning on the altar of our hearts, that we can say, I beleeve in *Jesum*, i. e. the only Son of God, and Saviour of the world. This is that joy, which when we have once truly entertained, no man can take from us, as our Saviour himselfe saith, *Ioh.* 16. 22. wherewith compare what pleasure soever, and it is but griefe; all sweet is sowre unto this, and there is nothing that may delight, but it seemes troublesome and offensive in respect of this, as devout *S. Bernard* hath well observed. But this is *odor sanitatis*, saith the Apostle, a sweet smelling favour unto God, *Ephes.* 5. 2. *Dulcedo animæ & sanitas ossium*, saith *Salomon*, Sweetnesse to the soule, and health to the bones; as *Prov.* 16. 24. which makes the very lips gracious, and the feet pretious of those that bring but the tidings of it, saith the Prophet, *Mel in ore, melos in aure, jubulum in corde*; As hony sweet unto the mouth, as melody pleasant to the eare, and a jubile triumph to the heart; so that, *nil emittitur suavius, nil auditur jucundius, nil cogitur dulcius quam Iesus Dei Filius*, saith an ancient Hymne of the Church; there is nothing sung that is so sweet, nothing heard that so much delighteth, nothing thought on that is so pleasant as is this the name of *Jesum*, the Son of the most high God. And here I might take occasion to speake of the publike rejoycing of this time, for the birth of this our Saviour *Jesum*, and shew you, as *Leo* saith, how that *non fas est locum esse tristitie ubi natalis est vite*; at the coming and birth of life, there ought to be no mourning, as in the dayes of death no man being secluded, excluded from the partaking of the publike joy of this time: but that the righteous ought to rejoyce, *quia appropinquat ad palmam*; because he drawes neere to the reward of his well doing, and the sinner may rejoyce, *quis invitatur ad veniam*; because he is offered a pardon for his ill doing: but I forbear to pro-

ceed any farther in this way, because it belongs rather to the Preacher than the Catechist thus to handle it; onely before I end this point, I am bold to invoke this our sweet Saviour, that *propter semetipsum erit nobis Jesus*, even for his owne names sake he will be pleased to save us from our sins, by granting us so much faith and trust in him, that wee may rely wholly upon him, and none but him, for the salvation of our poore and sinfull soules; for if we should misse of him, our blessed Saviour and Redeemer, it were better for us a thousand wayes that wee were dogs or toads, than men, for death to them is the end of all their woe, but the death of a man without a Saviour, is but the beginning of all his misery and unhappinesse, to endure for ever and ever; and therefore let us still be sure to beleieve in Jesus.

And in Iesus Christ: Where yee see that our Saviour, our Deliverer, our Mediator and Messias, is not knowne altogether by the name of Jesus, but sometimes also by the name of Christ: and therefore Saint *Matthew* titles his Booke, The Booke of the Generation of J E S U S C H R I S T, *Matth. 1. 1.* And *S. Paul* saith, that Jesus Christ is come into the world to save sinners, *1 Tim. 1. 15.* And the Apostles here teach us to say, *I beleieve in Iesus Christ*: So that Jesus may be said to be his proper name, and Christ his *Nomen appellativum*, or Sir-name, as *Tertullian* speakes; or Jesus his name of Nature, and Christ of person, place or dignity, as other Divines: for as I have shewne before, as his name Jesus signifies to save and deliver, intimating his nature; so his name Christ, signifies Messias, or Anointed, intimating his Office, which is to be anointed with the oyle of gladnesse above his Fellowes, as the Psalmist speaketh. And therefore *Andrew* said unto his brother *Simon* concerning him; we have found the Messias, which is by interpretation the Christ, that is, the Anointed one, *Iob. 1. 41.* And the woman of Samaria said, I know well that Messias shall come, which is called Christ, *Iob. 4. 25.* Now the reason of this name is, because as the three great Officers of the world in former times, *viz.* King, Priest, and Prophet, were wont to be made by anointing; so hee being to beare these three parts in his owne person, for the benefit of his Church and chosen, was likewise to be anointed by the Holy Ghost, and indeed to be called, o *Christos*, the anointed, as by way of excellencie above all that were anointed before him, or should be ever after him.

Now if you desire proofes that these three Officers were consecrated and made by anointing, attend to that which followes: First, Kings were so made, for so said God to *Samuel*, when he had chosen *David* to be King, Arise, anoint him, for this is he, *1 Sam. 16. 12.* And so *Salomon*,

mon, concerning whom, his Father *David* said, Let *Zadock* the Priest, and *Nathan* the Prophet, anoint him their King over Israel, and blow yee the trumpet, and say, God save King *Salomon*, 1 *King*. 1. 34. And indeed the first King of all that Nation *Saul* himselfe was so ordained, as it is said, That *Samuel* tooke a violl of oyle and powred it upon his head, and kissed him and said, is it not because the Lord hath anointed thee to be captaine over his inheritance? 1 *Sam.* 10. 1. Thus much for Kings.

Secondly, Priests were also so made, for God commanded *Moses* to consecrate *Aaron* to that Office, saying, Thou shalt take the anointing oyle, and powre it upon his head, and anoint him, *Exod.* 29. 7. And in the third Chapter about the 23. verse, it is shewed how that anointing oyle should be made too, even of principall and costly spices, as is there to be scene: And therefore *David* calls it the precious oymntment upon the head, that ran downe upon the beard, even *Aarons* beard, and went downe to the skirts of his clothing, *Psal.* 133. 2.

Thirdly, Prophets likewise, and *Elisba* the son of *Saphai* shalt thou anoint to be a Prophet in thy roome, 1 *Reg.* 19. 16. And therefore saith *David*, Touch not mine anointed, and doe my Prophets no harme, *Psal.* 105. 15. So that our Lord and Saviour *Iesus* Christ being to become all these unto us, and that after a more excellent manner hee is called the Christ, or anointed, as I said before; For God, even his owne God hath anointed him with the oyle of gladnesse above his fellowes, saith *David*, *Psal.* 45. 7. yea, even above them, for their offices lasted only during the time of this life, and in some of them not so long; but Christ is anointed to be an everlasting King, Priest and Prophet over his Church, even for ever and ever. A King first to protect us, so saith *David*, I have set my King upon my holy hill of *Sion*, *Psal.* 2. 6. for the Lord shall give him the Throne of his Father *David*, and hee shall reigne over the house of *Jacob* for ever, and of his Kingdome there shall be no end, *Luke* 1. 32, 33. For all power is given unto mee both in heaven and in earth, saith he himselfe, *Mat.* 28. 18. Secondly, a Priest, to offer up even himselfe a sacrifice upon the Crosse for our sins; as in the Psalme, The Lord hath sworne and will not repent, Thou art a Priest for ever after the order of *Melchisedecke*, *Psal.* 110. 4. yea, because he continueth for ever, he hath an unchangeable Priesthood, *Heb.* 7. 24. who needeth not daily, as those high Priests, to offer up sacrifice for his owne sins first, and then for the people, for this hee did once when he offered up himselfe, as there followes verse 27. see also the ninth Chapter of the same Booke, to the same purpose, vers. 24, 25. &c.

And thirdly, a Prophet, to teach and instruct us in the way of godliness and salvation, for of him was it said, I will raise them up a Prophet among their brethren like unto thee, and I will put my words into his mouth, and unto him shall they hearken, *Deut.* 18. 15, 18. Yea, the Spirit of the Lord is upon mee, saith the Prophet *Esay* of him, because he hath anointed me to preach good tidings to the meek, to bind up the broken hearted, *Esay* 61. 1. And therefore it is likewise said of him, This is my beloved Son in whom I am well pleased, heare ye him, *Matth.* 17. 5. And therefore seeing he is thus anointed to become all these things unto us, let us faithfully beleve and put our trust in him, in this anointed one, and we also in an enlarged sense shall be made with him, and by him, spirituall Kings, Priests and Prophets our selves, for he being Prince of the Kings of the earth, and loving us, and washing us from our sins in his blood, hath made us also Kings and Priests unto God his Father, *Revel.* 1. 5, 6, verses. First, Kings to beare rule over our owne hearts, and to master our owne rebellious thoughts, wils, and affections, that so sin may not reigne in our mortall bodies, nor we obey it in the lusts thereof, as Saint *Paul* speaketh, *Rom.* 6. 12. but askings and conquerours may fight a good fight, and overcome the corruptions of our owne hearts, that without resistance will in the end destroy our soules. Secondly, Priests to offer up to God many spirituall sacrifices: As first of Prayer, for so saith *David*, Let my prayer be directed in thy sight as incense, and the lifting up of mine hands as an evening sacrifice, *Psal.* 141. 2. Secondly, of thanksgiving, as the Apostle, Let us therefore by him offer the sacrifice of praise alwayes to God, that is, the fruit of the lips, *Hebr.* 13. 15. Thirdly, of Almes, which is an acceptable sacrifice, and pleasing unto God; as the same Apostle affirmeth in the very next verse, *viz.* 16. And therefore S. *Paul* else-where calleth an offering and contribution of the Saints, an odour that smelleth sweet, and a pleasant and acceptable sacrifice unto God also, *Phil.* 4. 18. Fourthly, of broken and contrite hearts and soules unto the Lord, which, as *David* saith, are sacrifices unto God, such as he will not despise, *Psal.* 51. 17. And lastly, to offer up our whole soules and bodies to the service of God, as S. *Paul* exhorteth, saying, I beseech you therefore brethren by the mercies of God, that you give up your bodies a living sacrifice holy and acceptable unto God, which is your reasonable serving of God, *Rom.* 12. 1. And after we have thus beene Priests in offering up all these pleasing and acceptable sacrifices unto God; we shall in the last place become Prophets also in applying that knowledge wee have to the benefit and good of others,

others, as *S. Peter* was commanded, when hee was converted himselfe to strengthen his brethren, *Luk. 22. 32.*

And therefore seeing wee have all these great and speciall benefits and blessings by this anoynted one *Christ Jesus*, let us comfort our selves, and rejoyce in this name too; accounting it the greatest honour unto us, that could befall us, to be called and stiled Christians according to it, for what is that else but anoynted ones, that is, men set apart and consecrated to these high and honourable offices in the Church of God before expressed. And therefore let us be sure to carrie our selves in our lives and conversations answerable to this name by our carefull performance of the former duties, lest otherwise it be said of us as of the Church of *Sardis*; Thou hast a name that thou livest, but thou art dead, *Revel. 3. 1.* But if wee walke worthy of this name, which we have taken upon us, why then we have great cause to comfort our selves and rejoyce in it, as *Theodosius* the Emperour did, who thanked God more for that hee was a Christian, than for that hee was an Emperour; because (as he said) the glorie which he had by the one would vanish, but the benefits he enjoyed by the other, hee knew would continue for ever: and this sufficeth for the two names, as they are distinguished, first *Jesus*, then *Christ*.

One observation more from them, as they are conjoynd, and then I have done, and that shall be this, that *Jesus* is an Hebrew, and *Christ* a Greeke name, which may intimate unto vs, that hee came into the world, as well to be a light unto the Gentiles, as to be the glorie of his people *Israel*, as old *Simeon* prophesied of him in his *Nunc dimittis*, *Luk. 2. 32.* The Greeke name *Christ* belonging to the Gentiles, and the Hebrew name *Jesus* to the Jewes: so that now all nations may challenge an interest in the worlds *Messias*, none excluded, none exempted: for the whole world of people were anciently divided, but into these two names and nations, of Jewes and Gentiles. They only being termed Jewes, which were of the seed of *Abraham*; and all nations else, that derived not their pedigree from this line, were called and accounted by a more generall name, Gentiles; as might be plentifully proved out of many passages of the holy Scriptures, if it were a thing to be doubted or questioned. Now then (I say) in that the *Messias* being borne of Jewish parents and kindred, according to the flesh, had yet a Gentile name conferred and bestowed upon him, it shewes plainly (his verie names significantly speaking so much) that hee is come to be a Saviour and Redeemer unto all nations, even to the one as well as to the other, to the Gentile as well as to the Jew, bringing

salvation with him unto all men, as *S. Paul* speaketh, *Ti. 2. 11.* which was verie happie and welcome newes brought into the world at the incarnation and birth of Christ: for before this time, the golden scepter of grace was not stretched forth to all nations, nor to all countries, nor the Chancerie Court of mercie holden generally in all the world, but in a corner as it were, and in one family or kindred of the Jewes alone, till the fulnesse of time came, in which this *Iesus Christ* was conceived of the Holy Ghost, and borne of the Virgine *Marie*: for from the calling of *Abraham* out of *Urre* of the Caldees, it was onely in that one family, increasing sometimes in Canaan, sometimes in *Aegypt*, sometimes in the wildernesse travelling; and last of all, in Canaan againe settled, where it grew till it had filled indeed that whole land: but yet still it was confined within that nation and people of the Jewes, and within that little Kingdome of Canaan (which was scarce an handfull in respect of the whole world) whose Metropolitan Citie was *Jerusalem*, the glorie and joy for the time of the whole earth; for there it pleased the great King of heaven and earth to reside onely, and to keep his Court: therefore is *Jerusalem* called the Citie of the great King, so that in Jewrie onely is God truly knowne and worshipped; at *Salem* was his Tabernacle, and his dwelling at *Sion*, the place which he had chosen to put his name there; during all which time the Gentiles, that is, all nations, except the foresaid Jewes or *Israelites*, were not in any generall account the people of God, but were parted from them with a wall of separation, strangers & aliens from the Common-wealth of *Israel*, and Covenants of Grace made with *Abraham* onely and his seed, suffered to live in the sinfull state of their inbred corruptions, to walke in the blindnesse of their darkened understandings, without the knowledge of his Law, without all saving knowledge of himselfe, without Christ the ground of hope, out of the Church the place of hope, without the Covenant the reason also of all our hope and beleeving. *ad hoc in hoc mundo*, without God in this present world, barbarous and brutish, both in their minds and manners, as the Apostle drawes their character, *Ephes. 2. 12.*

But Beloved, there was a fulnesse of time set in the determined counsell of God, when this partition-wall should be broken downe, and they should againe become *utraque unum*, both Nations should be made one, and the despised Gentiles, as well as the Jewes, be received into grace and mercie by a new Covenant: For I will call them my people which were not my people, and her beloved which was not beloved,

beloved, saith God by his Prophet, *Hos. 2. 23.* Yea, the people that walked in darknesse have seene a great light; they that dwell in the land of the shadow of death, upon them hath the light shined, saith another Prophet, *viz. Esay 9. 2.* and to shew what light hee meanes, he subjoynes within a few verses after, To us a child is borne, to us a Sonne is given, &c. *vers. 6.* So that this was from everlasting decreed, that as God divided all Nations out of one root, the first *Adam*, so to gather them againe under one head, Christ the second *Adam*: that as by that one man came death over all, by a naturall propagation; so by this one, life and righteousness might abound to all by a spirituall regeneration.

And the accomplishment of this decree is now in these dayes and times of the Gospell, wherein our Jesus Christ hath beene conceived of the Holy Ghost, and borne of the Virgin *Marie*: for now (as the former Prophet *Esay* foretold) may the Gentiles flock and gather unto God from all Coasts and Nations be they never so barbarous, never so savage, the flocks of Kedar, the Rams of Nebayoth, the Iles and ships of the Ocean, shall bring their sonnes and daughters from farre, and they shall come night and day, thick as a cloud, and as Pigeons about their windowes, *Esay 60.* For behold now the holy Citie, new Jerusalem is come downe out of Heaven, and the Tabernacle of God is with men (men in generall) and he will dwell with them, *Revel. 21. 2, 3.* and heaven is after a sort on earth, by the presence of God in his Church in the ministerie of the Gospell. And this Citie of God is built fouresquare, where the great King keepeth his Court of grace with open gates night and day, towards the foure coasts & corners of the world, holding forth the golden scepter daily, to invite all that will come, & welcome all that doe come, of all kindreds, of all nations whatsoever: Which latitude and extent of Christs saving grace, as it was well and wittily observed by *S. Cyprim*, to be implied in his name of the second *Adam*; the Greeke letters whereof doe severally signifie all the quarters of the earth, as *A*, *Ανατολη*, the East; *Δ*, *Δυστη*, or *Δυσις*, the West; *Α*, *Αρμεν*, the North; *Μ*, *Μεσημεια*, the South: so likewise may it be raised, and that not unsuitingly, neither from his two usuall and ordinarie names here spoken of in the Creed, *Iesus Christ*: *Iesus* speaking him a Saviour to the Jewes, and *Christ* Anoynted also for the Gentiles.

Well then, to draw towards an end of this point, let us now behold how true it is (yea and ever was, but yet now it appeareth more than ever) that there is no respect of persons with God, but in everie nation

tion they that feare him, and worke righteouſneſſe, are accepted with him, as S. *Peter* ſaid, *Acts* 10.34,35. for in Jeſus Chriſt, neither circumciſion, nor uncircumciſion availleth any thing, but a new creature:

Tros Tirusque mihi nullo discrimine agetur: ſaith the Poet.

Neither Jew nor Grecian, bond nor free, male nor female, Barbarian nor Scythian, but they are all one in Chriſt Jeſus, as S. *Paul* ſaith, *Gal.* 3.28. As the river Nilus, running but within his owne ſeven channels, moyſtens but his owne banks, and the things that grow thereon; but overflowing the countrey at certaine ſeaſons, makes the whole land of *Egypt* fruitfull as the garden of God: ſo the floods of grace once flowing, eſpecially within the land of Canaan, made that onely the fruitfull land flowing with milke and honey, as the Scripture ſpeaketh of it. But as God once in ſevere judgement and truth, opened the windowes of Heaven, and rained downe a flood, that drowned and deſtroyed the whole world, except eight perſons, *Noah* and his family: ſo in this laſt age, wherein the everlaſting Goſpell is ſent to all nations, God hath in mercie and truth opened the windowes of Heaven, once more to raine downe that ſhowre of grace, that ſhall ſave all the world, except ſuch as have built themſelves a Babel, and enclōſed themſelves wilfully within the wals of their owne works, that theſe waters of grace may not come at them; for ſurely there is ſalvation neare all them that feare him (ſaith the Scripture) that ſalvation may dwell in our land, yea, in all lands that this wide world containes. Was there ever then ſuch a golden age and world, as the Poets conceited and deſcribed;

*Flumina jam lactis, jam flumina Nectaris ibant,
Flavaque de viridi ſtillabant ilice mella.*

When as floods of milke and Nectar flowed in everie ſtreer, in everie channell. Why ſurely ſuch have beene the poeticall fictions and conceits, whereas we have Propheticall truths, fore-ſpeaking far greater happineſſe under the Goſpell of God, and the Kingdome of Chriſt, when Chriſt himſelfe ſhall be the Shepherd of his people, to lead them in the paths of righteouſneſſe, that he may make them reſt in the freſh paſtures by the ſtill waters, *Pſal.* 23.1,2. Yea, when with joy all nations ſhall draw water out of the wels of ſalvation, as *Eſay* 12.3. And therefore for ute and concluſion, Be joyfull in the Lord all yee lands, ſerve him with gladneſſe, and come before his preſence with a ſong, *Pſal.* 100.1. For now we that were no better than dogs before, may at the laſt feed on the crums that fall from our Maſters table, and we that have beene ruled but with an iron rod in the time of the Law, able to breake

breake all the kingdomes of the earth to powder, have now the golden scepter of grace stretched out over us, to guide us thorow the paths of righteousness in this world, unto the land of everlasting happinesse in the world to come. And therefore let us praise the Lord all wee Heathens, and sing unto him all we nations, because Jesus Christ, that is, the Anoynted Saviour as well to us Gentiles, as to the Jewes, is conceived by the Holy Ghost, and borne of the Virgin *Mari*e : and this sufficeth for his two names *Iesus Christ*.

It followeth : *His onely Sonne our Lord*. Where you see, that everie good Christian professes to beleeeve, how that Jesus Christ is first the Sonne of God : secondly, his onely Son : and thirdly, our Lord : of these in order. And first of the first, *his Sonne*. First, he is the Sonne of God, which when you heare, Beloved, you must take heed that you doe not understand it onely as he was man, conceived by the Holy Ghost, and borne of the Virgin *Mari*e ; as followes afterward to be handled in the description of his manhood, when we shall come to those articles ; for so he is usually stiled the Sonne of man, as well as of God, but here he is to be beleeeved the Sonne of God from the beginning, before ever he became man, or ever man was, or indeed before the world was. A Sonne, *Qui non in temporibus esse coepit, sed ante saecula sempiternus, incomprehensibiliter à patre genitus* : as Cyril speaks : Which had not his beginning in transitorie and fleeting time, but was begotten by his Father before all worlds, as it is in the Nicene Creed ; God of God, light of light, verie God of verie God, begotten, not made, being of one substance with the Father, by whom all things were made, as there followes : so that as the Father is eternall, so is the Sonne eternall too, as saith *Athanasius* in his Creed.

Now if any should be inquisitive to know, *Quomodo aeternus aeternum*, as *S. Augustine* speaks, how one eternall should beget another ; seeing according to our naturall reason, that which begets is before that which is begotten ; I might answer, as in my former Catechisme about the name of Father, *Generationem ejus quin enarrabit ?* Who shall declare his generation ? *Ezay* 55.8. seeing the Angels thereof are ignorant, and it is unknowne to the Prophets, and therefore, *Non à vobis discutiendum, sed credendum*, as *S. Augustine* : It is rather to be beleeeved, than disputed or inquired into too farre : but yet because the Lord hath given us many earthly comparifons, both in his word and works, by which wee may make some resemblances, and attaine unto some glimpse of knowledge in those things that are heavenly : therefore with the same Father wee will expresse it, as plainly as we can to your

apprehension and conceit, entreating you with him, that if there be any thing that you cannot thorowly and plainly understand, that yet you would beleve, considering, as the Prophet saith, That untill you beleve you cannot understand, as S. *Augustine* reads in *Esay* 7. 9. *Intellectus enim est merces fidei*; as he further saith, Understanding is the reward of faith: and therefore seeke not to understand, that thou mayest beleve; but beleve first, that thou mayest understand afterward. Nay, thou shalt understand, if thou firmly beleevest, if not in this life, yet in that which is to come, when thou shalt see face to face, and know as thou art knowne.

Well then, *Quomodo eternus aeternum?* sayest thou, How doth one eternall beget another? S. *Augustine* shall answer for mee, *Quomodo flamma temporalis generat lucem temporalem*: Even as a temporall flame or fire doth beget a temporall light, where the begotten light is coequall in time to the begetting flame, neither being before nor after other: so that where there is a flame, you may be bold to say there is light, and where you see such a light, there you may be sure is also a flame or fire: so that, *Ex quo incipit flamma, ex illo incipit lux*: Looke where the flame begins, then also the light even at that verie instant of time. And therefore as S. *Augustine* goes on, *Da mihi flammam sine luce, & do tibi Deum Patrem sine Filio*: Shew mee a flame without light, and I will beleve that God the Father may have a time to be without a Sonne, but not else; but as the light from its verie first beginning begets shining, so God the Father from all eternitie hath begot this Son, which in some places of the holy Scripture is called the Word of God: In the beginning was the Word, and the Word was God, &c. *Joh. 1. 1.* In other places, *Sapientia Patris*, The wisdom of the Father, as *Luk. 11. 49.* Sometimes *Virtus & potentia Dei*, The vertue and power of the Lord: other times, *Brachium & fortitudo Domini*, The arme and strength of the Lord: and the like. All which shew him to have his verie essence and being with and from God, from the verie beginning of eternitie, even before all times, in this onely to be distinguished from the Father, that the Father is of none, whereas the Sonne is of the Father, and the Holy Ghost is from them both, being but one God, howsoever three persons: so that as learned Mr. *Hooker* saith; The substance of God, with this propertie to be of none, doth make the person of the Father, the verie selfe-same substance in number, with this propertie to be of the Father, maketh the person of the Sonne; the same substance having added unto it the propertie of proceeding from the other two, maketh the person of the Holy Ghost: so that

that howsoever in the God-head there be three persons, yet wee acknowledge but one God; for the Father is God, the Sonne God, and the Holy Ghost God, and yet not three Gods but one God, as *Athanasius* in his Creed: and therefore this one God, howsoever but one in substance and essence, when hee was to make man, seemes to distinguish himselfe into persons, by saying within himselfe, Let us make man in our image, according to our likenesse, *Gen. 1.26.* in which words, and those immediately going before, *Et divinitatis unitas & personarum pluralitas aperte ostenditur*: The unitie of the God-head and pluralitie of persons is plainly and evidently shewne: For whereas the next words before are, And God saw that it was good; he presently added, saying, Let us make man, &c. which adding of a verb of the plurall number to a noun of the singular number, shewes plainly as well a pluralitie of persons, as singularitie of essence in the God-head. And so likewise doe the two nounes of the singular number, image, and Similitude, shew evidently, *Non in Deo esse plura exemplaria*, That there are not in God more patternes and samples to be resembled than one, according to the image and similitude whereof man was made; but adding a pronoun of the plurall number to these nounes of the singular, as our image, and our similitude, it clearly demonstrates a pluralitie of persons, as well as the other did but one God; for if there were but one person, as the heretique *Sabellius* would inferre, he had not said our image, but mine; nor our likenesse, but only my likenesse.

The same likewise, viz. the pluralitie of persons in the God-head, is further proved in another place of the same booke of Genesis, and that is chap. 19. vers. 24. where it is said, Then the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven: now if there were but one person in the God-head, what Lord should this be that should thus raine fire and brimstone from the Lord; but Lord being twice named, it doth plainly shew the Sonne to be hee that rained; *Quoniam à Patre genitus*, Because he is begotten of his Father. And the Father to be him from whom hee rained, because hee is not *à Domino sed ingenuus*, nor from the Lord being unbegotten; but the Lord raining from the Lord, must needs be the Sonne from the Father, who *à quo habet esse ab illo habet & operari*; looke from whom hee hath his essence, from him also hee hath his operation; and therefore it is said, that by him were all things made, *Ioh. 1.3.* And yet further, *Ego & Pater unum sumus*, I and my Father are one, such Christ himselfe, *Ioh. 10.30.* And againe, this is life eternall, to know thee to be the

only true God, and whom thou hast sent, Jesus Christ, *Iob. 17. 3.* both which places shew plainly a pluralitie of persons, though but one God. But you will say, that howsoever these places and the like may be sufficient to prove a Dualitie, or that there are two persons in the God-head, as Father and Sonne, yet they doe not prove a Trinitie, or that there are three persons in the same, as we are farther taught to believe; and therefore you desire prooffe of this also, for the better strengthening of your faith in that point, which I am content to yeeld unto, though it were more proper when wee shall come to that article, of believing in the third person of this blessed Trinitie, that is, the Holy Ghost.

But if this be sufficiently proved, now that labour may be spared, then hearken therefore for you farther satisfaction in this point, to that which followes: when *Abraham* sate in his tent doore in the plaine of *Mamre*, in the heat of the day, it is said, that the Lord appeared unto him, and he lift up his eyes and looked, and loe three men stood by him, and when hee saw them, hee ran to meet them from the tent doore, and bowed himselfe to the ground, and he said; Lord, if I have now found favour in thy sight, goe not I pray thee from thy servant, *Gen. 18. 12, 3.* Here you see three appeared, yet *Abraham* speakes but as to one, saying, *Lord*, and *thy*, and *thee*, all in the singular number. Yea, the Text it selfe expresseth these three to be but one Lord, saying, That the Lord appeared, *vers. 1.* and yet three appeared, *vers. 2.*

Secondly, the Prophet *David* saith, God even our owne God shall blesse us, God shall blesse us, and all the ends of the earth shall feare him, *Psal. 67. ult.* where hee names God thrice, to shew a Trinitie of persons, and then concludeth with, All shall feare him, expressing these three persons to be notwithstanding but one God.

Thirdly, the Prophet *Esaie*, speaking of the Seraphims, praising the Lord sayes, they did it after this manner, saying, Holy, holy, holy is the Lord God of hosts, the whole world is full of his glorie, *Esa. 6. 3.* where by crying thrice holy, they demonstrate a Trinitie of persons, and by saying Lord God, and his glorie, in the singular number, they declare also the Unitie of the same. And these proofes shall serve out of the Old Testament: in the new likewise we finde sundrie to the same purpose, and we will begin with *S. Paul* first, who saith, That of him, and through him, and for him, are all things: to him therefore be glorie for ever, Amen, *Rom. 11. ult.* where having named him thrice, hee shewes the three persons; and adding to him, and not to them, be glorie,

glorie, hee likewise manifestly teaches but one God. And againe, hee shewes the Trinitie in another place verie plainly, though not the Unitie, viz. when he sayes, The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, 2 *Cor.* 13. *ult.* where the three persons are expressely named, which is as much as we looke for at this time, having plentifully proved the Unitie before. S. *Iohn* likewise saith, There are three that beare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 *Iob.* 5. 7. where both Trinitie and Unitie are apparently expressed: as also in the *Revelation*, Holy, holy, holy Lord God Almighty, which was, and which is, and which is to come; *Revel.* 4. 8.

And lastly, our Saviour himselve likewise to manifest the same unto his Church in after ages, commands his Apostles, at his last farewell from them on earth, to goe unto all Nations, and to baptise them in the name of the Father, and of the Sonne, and of the Holy Ghost, *Matth.* 28. 19. which should never have beene done, if these three Persons had not beene one and the same God. Now then to finish this point, if you understand these things, give praise and thanks unto God that hath made you capable of such high and hidden mysteries, by enabling you so to doe, if you doe not understand, yet faithfully beleeve, and it may be a meanes to save your soules: And in particular for the present Article in hand, beleeve the confession of Saint *Peter* which hee made unto Christ himselve, demanding of his Disciples who he was, *Simon Peter* answered for all the rest; Thou art Christ the Son of the living God, *Matth.* 16. 16. So say you every one for himselve, I beleeve in Jesus Christ the Son of God.

The next circumstance is, that he is *unicus*, his onely Son; And in *Jesus Christ his only Son*: So that he is to be beleeved not onely to be his Son, but his onely Son too, for thus the holy Scriptures declare him, and therefore it is our parts so to beleeve him. As first, where it is said, The Word was made flesh, and dwelt amongst us, and we saw the glory thereof, as the glory of the only begotten Son of the Father, full of grace and truth, *Iob.* 1. 14. And againe, No man hath seene God at any time, the only begotten Son, which is in the bosome of the Father, he hath declared him, verse the tenth of the same Chapter. But if Christ be Gods only Son, how then are we also called his sons? will you say unto me, yea, and the Angels likewise are termed his children, *Iob.* 1. 6. To which I answer, that Christ is called Gods only Son, because he alone is his Son by nature and eternall generation, and none but he; whereas the Angels are his sons but by creation, as indeed are

all the creatures of the world besides, and his elect and chosen children by a more speciall grace of redemption and adoption, as it is said; As many as received him, to them he gave power to be the sons of God, even to them that beleeve in his Name, *Ioh. 1. 12.* And againe, When the fulnesse of time was come, God sent forth his Son made of a woman, and made under the Law, that he might redeeme them which are under the Law, that we might receive the adoption of sons, *Gal. 4. 4, 5* veries. And therefore, as *S. Iohn* saith, Behold, what love the Father hath shewed on us, that we should be called the sonnes of God; *1 Ioh. 3. 1.* So that, as I say, we are sons indeed by grace and adoption, but Christ is his only Son by nature and eternall generation, as I said before, and none but he. And therefore *unicum dicitur, quia nec comparationem recipit cum creaturis, nec similitudinem*: as *S. Augustine* speaketh; He is called Gods only Son, because there is neither comparison nor resemblance betwixt his Son-shipp, and that of the creatures: He being a Son of Gods owne substance; for *ex ore altissimi proditi*, I came out of the mouth of the most high, *primogenitus*, being the first borne of all creatures, as *Eccles. 24. 5.* and *unigenitus*, the only begotten Sonne of God, as before out of *Ioh. 1. 18.* A Son then begotten, not created, not of grace, but nature; before, not in time, as all the creatures are, and therefore an onely Son. Hereupon, himsele taking his farewell of his Disciples, *Ioh. 20.* (as *Mr. Hum. Sidenham* hath well observed) hee shewes them this *intervallum* and distance betweene his generation and their adoption, in saying, I goe to my Father, and your Father, and to my God, and your God; not to our Father, but to mine and yours. This separation implies a diversitie, and shewes that God is his Father indeed, but our Creator; and therefore he addes, my God and your God; mine, by a privilege of nature; yours, of grace; mine out of the wombe (as it were) of everlastingnesse, yours out of the jawes of time. And therefore seeing Christ only is properly and truly Gods Son, and none but he, it may serve thus farre to be a comfort and consolation unto us, yea, and to strengthen our trust in God, in that the love of God hath bene so wonderfull, and his mercie so unspeakable towards us, as that he hath not spared his owne and his onely Son for us, as it is said, God so loved the world, that hee hath given his onely begotten Son, that whosoever beleeve in him should not perish, but have everlasting life, *Ioh. 3. 16. sufficit pro unico.*

The third and last circumstance is, that he is called our Lord, And in *Iesus Christ his only Sonne our Lord*: So saith *S. Paul* to us, There is but one God which is the Father, of whom are all things, and wee in him,

him, and one Lord Jesus Christ, by whom are all things, and wee by him, 1 Cor. 8. 6. And therefore he saith of himselfe to his Disciples, Yee call me Master and Lord, and yee say well, for so I am, Iob. 13. 13. For God hath made him both Lord and Christ: this Jesus whom yee have crucified, saith S. Peter, *Act.* 2. 36. Now this is as S. Augustine saith, because *Spoliavit antiquo hostem, singulari dominio suo asciscit nos*; He having vanquished and overcome our old enemy the Devill, and spoiled him of all principality and power, he now rules and reignes over us himselfe, by the power of his Word and holy Spirit, guiding and directing us in all our wayes, and protecting and defending us in all our dangers, so that our spirituall enemies shall no more be able to prevaile against us. As also in regard of our redemption, because he hath purchased us to himselfe, being before captives and slaves of the Devill, and therefore may justly challenge a lordship and dominion over us. And this may serve first to comfort us, That hee being our Lord, and we abiding under his protection, we need not feare what any enemy, whether spirituall or temporall, whether Devill or wicked men can doe unto us: For if God be on our side, who can be against us, saith Saint Paul, *Rom.* 8. 31. And therefore let us not feare them which can kill onely the body, but rather feare him which is able to destroy both body and soule in hell; as it is said, *Math.* 10. 28. And indeed in the second place, his Lordship over us ought to beget a feare in us towards his holy name, according to what of the Prophet, If I be a Lord, where is my feare, *Malac.* 1. 6. For howsoever, as he is a Saviour, hee most truly deserves our love, yet as hee is Lord both of heaven and earth, and Judge both of quicke and dead, he as justly requires our feare. Now both these titles, as yee see, are here ascribed unto him, and given him even in this one Article of our Creed; for as hee is in this last clause of it stiled and called our Lord, so before hee was called Jesus a Saviour: here *Dominus*, which is *nomen Majestatis*, a name of feare and Majestie, there Jesus which is *nomen benignitatis & amoris*, a name of benigneitie and love. This shewes him to be an eternall being, and a giver of being to all his creatures: That that hee is the Authour of our well being, that had made our selves in a miserable being; so that it had beene better for us never to be, than to be in such a miserable estate as either we were all by nature, or they all shall be, that are and shall be without this Jesus, this Saviour: *ut neque hic proficitur & Dominus & Salvator*; he is here professed to be both, both Lord and Saviour; *ut pro potestate quae omni sua creatura dominatur, jure metuendum ostenderetur, pro bonitate vero quae misericorditer quosdam salvat, dignum dilectione demonstrare-*

IN; as *S. Augustine* speaks, i. e. that in regard of his power, whereby he rules over all his creatures, it might be shewne that hee ought worthily to be feared; and in regard of his goodnesse, whereby hee saves some, he might be demonstrated to be worthy likewise of all love; but as one saith, Many are willing and readie to embrace Christ as Jesus, to save them, who yet like not to have him urged upon them as their Lord to governe and command them; *sufficit pro hoc articulo.*

Which was conceived by the Holy Ghost, and borne of the Virgin Mary.

THese two circumstances of the conception and birth of Christ, expresse to the full the manner how he tooke our humane nature upon him, and became man, for as all mankind is so generated and brought forth into the world, first by conception in the wombe of a Mother, and then by production and bringing forth from thence, according to the time of life, which the Lord hath appointed by his wife and all-guiding and governing providence and decree; so he being to take our true and perfect humane nature and shape upon him, that therein he might performe all that righteousnesse which the Law of God doth require at the hands of mankinde, and so satisfie the rigour of the Law, and the wrath of God in mans person, for mans sine, according to that first promise and propheticie of him: The seed of the Woman shall breake the Serpents head, *Gen. 3. 15.* Therefore it was requisite, that after the manner of all other persons and people whatsoever, he should be propagated and produced into the world, as well by conception as by birth, that so the Enemie of mankinde might have nothing to object against the justice of God, as if true and perfect man had not truly and perfectly fulfilled the whole Law, and so quit himselfe from the danger of the breach of that first Command, of the tree of knowledge of good and evill, thou shalt not eat, for in the day that thou eatest thereof, thou shalt die the death, or surely die, *Gen. 2. 17.* Therefore, I say, our Saviour Christ being to become a perfect man, it behoved him in all things (sin only excepted) to be made like man, as well by conception, as by birth from a carnall and naturall Mother, in regard whereof it is here said, *Hee was conceived by the Holy Ghost, and borne of the Virgin Mary.*

First,

First, of his conception, *He was conceived by the Holy Ghost*, for so the Angell *Gabriel* told *Mary* his Mother, when he doubted and demanded, saying, How shall this thing be, seeing I know not a man? *Luke* 1. 34. And the Angell answered in the next verse, saying, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Son of God, *vers.* 35. And in *S. Matthews* Gospell it is said, Shee was found to be with Child of the Holy Ghost, and that which is conceived in her, is of the Holy Ghost, *Matth.* 1. 18. 20. That is, saith *S. Augustine*, *Cujus conceptionis solus autor fuit Spiritus Sanctus*; of whose conception the Holy Ghost only was the Author: and yet not so the Author neither, *Ut caro ista formata sit citra interventionem propriæ essentia Filii Dei*, as *Athanasius* speaks; as if the flesh were formed without the intervention of the proper essence of the Son of God. *Ab sit, ea enim est mens Pauli Samosatensis et reliquorum hæreticorum*; as he goes on: Faile be it from us so to imagine, this being the minde and conceit of *Paulus Samosatensis*, and other Heretikes: but we beleeve and speake, *secundum orthodoxorum dogmatum rectitudinem*, according to the rectitude and straightnesse of the Catholike Tenets, that the blessed Virgin was filled indeed with the power and vertue of the Holy Ghost, *Tum ut corpus ejus sanctificaretur, tum ut salutarem illum fetum concipere possit*; as well for the sanctification of her body, as the enabling of her to conceive that saving and life-bringing fruit in her wombe, and so at the last after these fitting preparations the divine nature of the Word it selfe, that is, the second person in the sacred Trinitie descended; *Et ibi suum tabernaculum eligens in ea incarnationem assumpsit & homo factus est*; as *Athanasius* still: and choosing there the place of his residence for a time, assumed his incarnation and manhood in her; so that for us men and for our salvation himselfe came downe from heaven, was incarnate by the Holy Ghost of the Virgin *Mary*, and was made man, as the Nicene Creed teacheth; for by the salutation of an Angell, saith *S. Gregory*, the Word entred the wombe, and streight the Word in the wombe by the working of the Holy Ghost became flesh; for if shee had conceived by the ordinary way of propagating mankind, *i. e.* by the carnall knowledge of man, whether *Joseph* her husband, or any other, why then that which should have beene borne of her, could not have beene without sinne, and so not capable of the Mediatorship betwixt God and man, nor of satisfying the Law and wrath of God for man; but now being made man, not after the ordinary course of nature, but of the sanctified flesh and bloud of his Mother,

ther, through the miraculous working of the Holy Ghost in her wombe, he is capable of doing all that belongs unto our redemption, for by his most holy conception, our sinfull birth and conception is sanctified, and his holiness of life serves as a cover to hide our manifold actual corruptions from the eyes of God: For, for their sakes (saith Christ) doe I sanctifie my selfe, that they also may be sanctified through the truth, *Ioh. 17. 19.* which shewes that Christs holiness is ours; so that this is the name whereby wee may call him, The Lord our righteousnesse, saith *Jeremie*, Chap. 23. 6. Neither let it be incredible to any (as *S. Augustine* speakes) that he should take the whole and perfect nature of man only from his Mother the Virgin; *Nulla femina carnis origine operante*; Without any operation or assistance of carnall seed, seeing that the hand and power of God wrought and effected it; *que primam mulierem potuit de casta formare*; which was able, and did make the first woman that ever was, only of a rib of the first man her husband: And therefore he that was thus able to make a perfect and intire woman only out of the flesh of man, without any other helpe or assistance, let us not doubt, but stedfastly beleeve that hee is as able to make a perfect and intire man only out of the flesh of woman, so that he shall become as perfect God, so likewise perfect man, of a reasonable soule, and humane flesh subsisting, as *Albanastus*: for if it be possible (as *S. Augustine* saith) for a womme to be ingendred and framed a living creature out of the mud, or clay, or dirt, or dung, and the like, only by the Suns working, heating and reflecting upon it; then much more for the flesh of Christ to bee conceived of the Virgin *Mary*, by the only overshadowing, illustrating, and sanctifying power of the Holy Ghost.

Hee was conceived of the Holy Ghost.

And here we may take notice of foure manner of births, i.e. wayes or kindes of producing or bringing mankind into the world: The first, *Nec de viro, nec de femina*; neither of man nor woman, which was *Adam* made only by the Almighty hand and power of God, out of the dust and clay of the earth, *Gen. 2. 7.* The second, *De viro sine muliere*: Of the man without the helpe of woman, and this was *Eve*, who was made only of the rib of man, *Gen. 2. 22.* The third, *De viro & muliere*; Both of man and woman, as we are all ordinarily propagated by carnall generation. The fourth and last, *De muliere sine viro*; Of the woman without the helpe of man, and this was Christ conceived onely by the Holy Ghost.

Borne of the Virgin *Mary*, is the second circumstance of his humane:

nitie: First borne, secondly, of a Virgin; of the first, the meaning is no more but this, That in the ordinary time of travell, according to the course of nature, he was brought forth into the world by a woman called *Mary*, whom the Lord had selected for that purpose, that his onely begotten Son, the second Person in the sacred Trinitie, might take his humane flesh and nature of her, and so become that promised seed of the woman which should breake the Serpents head, spoken of before out of *Gen. 3. 15.* according to that also of the Apostle; For as much as the children were partakers of flesh and blood, he also himselfe tooke part with them, that he might destroy through death, him that had the power of death, that is, the Devill, *Hebr. 2. 14.* For he in no sort tooke the Angels nature, but he tooke the seed of *Abraham*, as there follows, verse 16. Now then, if wee doe once truly and firmly beleieve his conception, there is no great doubt or difficultie to bee made concerning his birth, because all mankind, after they are conceived in the wombe, doe by the ordinary course of nature in due time of procreation, *i. e.* after nine months space proceed to a birth into the world, and so likewise our Saviour Christ: onely hence ariseth a difference, and the difficultie, that whereas all other mothers, after they have once conceived with childe, cease to be, and to be accounted Virgins; the Mother of Christ continued what shee was before, a Virgin still, yea, and so remained unto her lives end: And therefore is said, *Borne of the Virgin Mary.* Whereupon *S. Augustine* saith, He that came to revue the corrupted and depraved nature of sinfull mankinde, *novam legem voluit habere nascendi*, would be borne after a new and unusuall manner: *Ius enim non erat ut virginis violaretur integritas per Christi adventum qui venerat sanare corrupta*; It being not meet that he which came to heale that which was corrupted and broken, should by his said comming violate and breake that which was whole, *i. e.* the virginie and integrity of his Mother: and therefore all antiquitie have concluded and determined of her that she was a Virgin, *ante partum, in partu, post partum*, before her travell, in her travell, and after her travell, so remaining even to her dying day, as I said before.

First, before her travell, to fulfill that prophecie which had foretold that a Virgin should conceive and beare a Sonne, and that his name should be called *Emanuel*, which is, God with us, *Esay 7. 15.* which name agrees with none but our Saviour Christ, which was both God and man; and therefore the said prophecie is said to be fulfilled in him, *Matth. 1. 23.*

Secondly, in her travell, that he which was borne of her might be

without sin, for all others must say as *David*; Behold, I was borne in sin, and in iniquity hath my mother conceived mee, *Psal.* 51. 5. Onely the Mother of Christ, because shee had conceived without the carnall knowledge of man, might say, as S. *Augustine* makes her to speake, *Qui natus de ventre meo me materem dimisit intactam*; He that is borne of mee, hath indeed made mee a Mother, but yet he hath left me without any uncleane touch of carnall contagion or contamination: *At implevit ventrem meum divinitate, & uterum meum non evacuavit castitate*: So that howsoever he have filled me with his Divinitie, yet hee hath not robbed or spoiled me of my chastitie; *Sola impregnata, nec vitata, exonerata, nec vacuata*; but I, I only, of all the women in the world, have beene found with childe, without deflowring, and delivered of a child, without defiling, because as the Angell *Gabriel*, *Paranimphus Christi*, the Paranimph of Christ, as Saint *Augustine* stiles him, saluted me: I have beene freely beloved, and the Lord hath beene with me, so that I am blest. d amongst women, *Luke* 1. 28. Now then, as the same holy Father still speakes, *Considero conceptum tuum, beata virgo, & expavesco: intutor partum, & contremisco: adoro filium tuum, & revivisco*; When I consider thy conception, O blessed Virgin, I am astonishd: when I behold thy delivery, I stand amazed; but when I come to adore thy Son, I am revived, seeing he that at the first created thee, hath honoured thee so farre as to be borne of thee; *Borne of the Virgin Mary*: And as shee was a Virgin before, and in her travell, so likewise after, even to her lives end; *Posterior enim concupiscentia minuisse fidem prioris virginitatis*: For her after concupiscentie and carnall longings, if shee had any, would have diminished the credit and beleefe of her former virginitie; and indeed it was not meet that the only Son of God, that was borne of a Virgin and without sin, should come afterward to have had a carnall brotherhood, which must needs have been conceived in sin, w^{ch} might have fallen out, if shee had had carnall knowledge afterwards of her husband *Ioseph*. And therefore *Jovinianus*, *Helvidius*, and all Hereticks of that straine, which have so affirmed, are to be detested and avoided for many reasons. First, because it would have derogated from the perfection of Christ to have had such brethren, who as he was the onely begotten Son of his Father in heaven; so was it meet that hee should be the only Son of his Mother here on earth. Secondly, because *Mary* in the after carnall knowledge of her husband *Ioseph* should have done wrong and injury to the Holy Ghost; *Cujus sacrarium fuit uterum virginis*; Whose virgin wombe had beene sanctified and consecrated by him, as it were, unto the Lord, and therefore ought not to be defiled,

Per virilem commixtionem, by any uncleane touch and commixture of man. Thirdly, because shee would have beene thought very unthankfull and ungratefull unto God, if shee had not beene contented with such a Son. Fourthly, and lastly, because it would have beene too great a presumption in *Ioseph*, *Si polluere attentaret virginem*; If hee should have offered once to violate the virginity of her, of whom the Lord was borne: and therefore there is no doubt but wee may safely hold and beleieve her a Virgin as well after, as in and before her travel, and say, *I beleieve in Iesus Christ conceived by the Holy Ghost, and borne of the Virgin Mary*: for as a Star sends forth its beame without any detrimēt, or corruption to it selfe; *Sic virgo Filium Christum*; as *Bernard* speaks: So might the Virgin *Mary* her Son *Christ* withour any wrong to her virginity: which the Fathers also prove by many allusions from the sacred Scriptures and Word of God, applying some mysticall passages of the same to the conception and birth of *Christ*: of this blessed Virgin, *Rubus Mosaiicus*, *virga Aaronica*, *vellus Gedeonis*, *clausa Ezechielis porta*, *Virginem parituram sine detrimento virginitati sua designant*; saith one: *Moses* bush that burned and was not consumed, *Exod. 3. 2.* *Aarons* rod that budded and blossomed, and bare ripe Almonds; when it was withered and drie, *Numb. 17. 8.* *Gedeons* fleece that was full of dew, that one might wring it when all the earth was drie besides, *Iudg. 6. 38.* And *Ezekiels* gate which was shut, so that none should enter by it, because the Lord God of *Israel* had entred by it, *Ezech. 44. 2.* doe all in some sort or other expresse the conception and birth of the Sonne of God, without any detriment to the virginity of his Mother: and indeed the last of these *Ezekiels* shut gate, is nearly applied by *S. Augustine* himselfe in his eighteenth Sermon *De tempore*, to this purpose, where hee saith, *Quid est porta in domo Domini clausa nisi quod Maria semper erit intacta, &c.* What is meant by the gate in the house of the Lord, which is alwayes shut, but only this that the Virgin *Mary* shall ever remaine untouch't and undefiled: *Et quid est quod homo non transit per eam nisi quia Ioseph non cognovit eam*: And what is meant by that, that no man shall enter by it, but this, that her husband *Ioseph* shall not carnally know her: *Et quid est quod Dominus solus intrat & egredietur per eam nisi quia Spiritus Sanctus impregnauit eam*; And what by that, that the Lord God of *Israel* only shall goe in and out thereat, but this, that shee hath conceived by the Holy Ghost: *Et quid est clausa erit in aeternum, nisi quia erit Maria virgo, ante partum, in partu, post partum*: And what by this, that it shall be shut for ever; but this, that *Mary* shall be a Virgin before, in, and after her delivery of her said Son *Christ Iesus*, as I said before; in

so much as she may say of her selfe, as he goes on, *Porta facta sum cœli, Janua facta sum filio Dei*: I am made the gate of heaven, and am become a doore to the Sonne of God, because hee vouchsafes to goe in and out by mee, and that without either opening or shutting of my sanctified wombe, whereby my virginicie should be impaired in the least degree, as after his resurrection hee entred in among the midst of his Disciples, when the doores were fast shut, *Joh. 20. 19.* And therefore we need not feare to beleewe him borne of the Virgin *Marie*.

And thus you see, Beloved, how Christ the Sonne of God tooke our humane nature and shape perfectly, and entirely upon him, and so became also the Sonne of man; first, by being conceived, and then borne of the Virgin *Marie*; which howsoever it may seeme strange and almost miraculous unto us, yet to God that did worke it, it was both facile and easie; for that God that hath written wondrous things in his Law, is able also to worke wondrous things for us in his Gospell; *Quid autem sunt mirabilia nisi quæ hominibus sunt impossibilia: Augustine.* And what, I pray you, is wonderfull, but that which seemes to us impossible. As for example, the verie writing of the Law in Tables of stone, without sitting instruments, is it selfe a verie wonder of the Law. Againe, the earths yeelding bread in the wildernesse, without either plowing or sowing, as *Exod. 16. 15.* is another wonder of the same. And thirdly, *Aarens* rod spoken of before, which having beene withered many yeares, as *S. Augustine* sayes, beginning to revive without water, to flourish in the Tabernacle, and to bring forth nuts or almonds, when it was inclosed under the drie roofof an house, is a third wonder also of the Law of God. Now then (as *S. Augustine* applies it) if wee have read these things in Gods Law, why doe wee not understand them and beleewe them, when we see them, or the verie like to them acted and performed, even to our comfort and consolation in these dayes and times of the Gospell: for hee that writ the stony Tables without an iron pen, by the same power and skill could cause the Virgin *Marie* to conceive with childe by the Holy Ghost, without the help of man. And he that brought forth bread in the wildernesse, without breaking and plowing up the earth, was able also to bring a Sonne from the wombe of the Virgin, without violating or wronging her virginicie. And hee that caused the drie rod to bud and blossom, and the like, without moysture; *Ipsè fecit filiam David sine semine generare*: He made this daughter of the house of *David* to bring forth this blessed fruit of her wombe, even without seed.

And therefore doubt not, but stedfastly beleewe that Christ was an entire

entire and perfect man, howsoever he was not conceived, nor borne after the usuall and ordinarie manner of bringing mankind into the world; but conceived of the Holy Ghost, and borne of the Virgin *Marie*: for this birth of his, after this manner, shewes him to be what indeed hee was, and what hee ought to be, seeing hee came to be a Mediatour betwixt God and us, viz. it shewes him to be both God and man: for in that he was borne and took flesh of a woman, it shewes him to be true man: but in that he was borne of a Virgin, *Se Deum docet, qui partus Deum docet*; as *S. Ambrose* speaks; It shewes him to be likewise God, for such a birth becomes none but the Sonne of God. And indeed there are many reasons, why Christ should be borne of a pure Virgin; as first, for the greater honour and dignitie of God the Father that sent him, that so hee onely might be his Father on earth, that was his Father in heaven: and therefore saith *S. Augustine*, *Non quæsit quidem nisi matrem in terra, quod iam patrem habebat in celo*: He sought but onely for a mother on earth, because he had a Father before in heaven. Secondly, for the honour also of the Son himselfe that was sent, who as he was the Word of God from the beginning, so he might be the Sonne of God to the end. Now as the Word is conceived without any corruption of the heart from whence it doth proceed, so ought he to be without any corruption of his mother. Thirdly, for the greater credit of his humane nature, in which there ought not to be the least staine of sinne, seeing hee came to satisfie Gods wrath for mans sinne, which could not have beene effected by any other birth than onely of a pure Virgin. Fourthly and lastly, for the end of his incarnation, which was to regenerate and beger men anew unto the Lord, that so as many as would receive him, might have power given them to become also the sonnes of God: but how, not by being borne of bloud, nor of the will of the flesh, nor of the will of man, but of God, *Ioh. 1. 12, 13.*

And therefore much more hee, to the intent hee might beger virgin members to be of the same body whereof hee was the head, that is, a pure and glorious Church or Congregation, not having spot or wrinkle, was himselfe to be borne of a Virgin-mother; and therefore wee may safely say and beleieve, that Christ howsoever hee were the onely Sonne of God, begotten before all time, yet that also in time hee was borne man of the Virgin *Marie*: in so much as *S. Augustine* speaks, *De creatura sua Creator omnium procreatur, de rivulo suo fons magnus exortitur, radice omnium de virgulto suo nascitur, & vitis vera palmitis sui fructus efficitur*: that is, The true Vine is become the fruite of its owne branch,

and

and the root of all things is sprung from its owne sprig or sien, the great fountaine is risen from its owne rivulet, and the Creator of all things is borne of his owne creature : and *Maria* is become *Theotocos* *Deipara*, or *Dei generix*, that is, the Mother of God, as *Vincentius Lirinensis* stile her, according also to certaine old English verses, which I have read to that purpose :

A virgin and a mother beares a Sonne,
The creature her Creator on her knee;
From all beginnings, yet but now begun,
Servant to time, Lord of eternitie :
Earths weaknesse, and heav'ns pow'r in him doe dwell,
Which is both God and man, *Emanuel*.

And againe : *Qui regit sydera, fugit ubera.*

Who sits in heav'n upon his Throne of State,
Sucks here on earth the milke of infancie :
Who rules the stars, and guides the sterne of fate,
Sustaines the yoke of humane miserie,
Eats, drinks, wakes, sleepest, and weepes as mortall man,
In whom immortall happinesse began.

For as in the first creation of mankinde, man was created after the image and similitude of God : so in the restitution and repairing of the same mankinde againe after his fall, it was requisite that God should be made after the image and similitude of man, that so he might be a fit Mediatour unto God for man, not as God : for so hee is able by his owne authoritie, to take away and forgive sins, according to that, Who can forgive sins but God onely ? but as man, that so hee might satisfie for mans offences, in the same nature in which the breach and offence began, as the Apostle speaketh ; God sent forth his Sonne made of a woman, and made under the Law, that so he might redeeme those that were under the Law, *Gal. 4. 4, 5.* which hee could not have done, if hee had not taken the verie nature of man upon him ; and therefore was he in no wise to take the Angels nature upon him, but onely the seed of *Abraham*, as I told you before, out of *Heb. 2. 16.* *Quia Angelus nullum habuit consortium cum homine qui peccaverat* : Because the Angels had no societie or fellowship with that nature of man which had transgressed ; neither was the whole Angelicall nature lapsed and fallen as mans was, but onely in part : for though some fell, yet others abode

abode stedfast, and are so established for ever. Thirdly, because the Angels fell of themselves, by their owne proper pride and malice, without any inticement, or externall proocation of another; but man fell through infirmitie, and by the subtil suggestion and allure-ment of the serpent, the instrument of Satan; therefore was it meet that the Sonne of God should be made the Sonne of man, that so hee might be a perfect Mediatour betwixt God and man; God that hee might satisfie, & man that he might suffer: *Nam si homo non vicisset inimi- cum hominis, non iuste victus esset inimicus*: saith Irenaeus: For unless man had overcome the enemy of man, he had not beene justly vanqui- shed. *Nam posterius debet reduci ad perfectionem, per id quod prius est in eodem genere*: as say the Logicians: That which is later cannot be re- duced to perfection, but onely by that which was before in the same kinde. And therefore, that God may redeeme man, God must become man, that so we may be made the adopted sonnes of God; *Per eum qui naturalis est*, by him that is his sonne by nature: and as by a man came our death, so by a man also might come our resurrection from the dead, as S. Paul saith, 1 Cor. 15.

And thus have you at large heard related and dilated unto you, how in the incarnation and birth of Christ, God is become man, by being conceived of the Holy Ghost, and borne of the Virgin Marie, who al- though he be God and man, yet he is not two but one Christ, one not by conversion of the Godhead into flesh, but by taking of the manhood into God; one altogether not by confusion of substance, but by unitie of person: as Athanasius. Which is likewise well expressed by Vincen- tius Lirinensis when he sayes that in Trinitie there is *alius atque alius, non aliud atque aliud*; but in Christ there is *aliud & Ind, non aliud & a- lius*: that is, as there is in the blessed Trinitie a diversitie of persons, as God the Father, God the Sonne, God the Holy Ghost; but not a diversitie of things, natures, substances, because they are all but one God: so in Christ on the other side there is a diversitie of things, na- tures, substances, as Deitie and humanitie; but not of persons, be- cause these two natures are become but one person in him, *Sicut in ho- mine aliud caro, & aliud anima, sed unus idemque homo anima & caro*: as hee goes on. Which our Liturgie shall translate; As the reasonable soule and flesh is one man, so God and man is one Christ; which ex- ample of two distinct natures substances spirituall and corporeall, soule and body concurring, to the composition of one whole and en- tire person, Man doth so fully expresse to my understanding the man- ifest the union of the two natures, God-head and manhood in

Christ, that the weakest and shallowest capacitie being able to consider of the one, may conceive the other. And therefore I will proceed no further in prooffe and declaration of it; but onely desire God (for conclusion of this Article) that we may so firmly and stedfastly beleieve in this blessed seed, and Sonne of the blessed Virgin, that as hee of her hath taken our nature upon him, and is become the sonne of man; so we by him may be so renewed in soule and spirit, as that wee may become the sonnes of God, and as members of that body, whereof he is the head, may ascend with him our elder brother into the land of the living, whither hee is ascended with our flesh and humane nature before us, to provide places and eternall mansions for us. Which the Lord of his infinite goodnesse vouchsafe to grant us, even for the same Jesus his sake, *Amen.*

FINIS.
